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John Macneil

The Presbyterian.

A MISSIONARY AND



RELIGIOUS RECORD

OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 10, October, 1855.

VOLUME VIII.

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The Presbyterian.

COMMISSION OF SYNOD.

We remind the Members of this Commission that a meeting is appointed by the Synod to be held in St. Andrew's Church, Kingston, on the first Wednesday (the 3rd) of October instant.

SECRETARY TO THE COLONIAL COMMITTEE.

We learn from the *Home Record* that Walter Malcolm, Esq., has been appointed Secretary to the Colonial Committee in room of the late William Young, Esq.

THE EXISTING VACANCIES. HOW ARE THEY TO BE SUPPLIED?

Those who were present at the last meeting of Synod will not readily forget the solemn scene which accompanied its opening, nor will the earnestness of the special outpouring of prayer to God for help in the afflictive circumstances in which the Church was placed soon pass from their remembrance. A solemn awe seemed to be upon all, and a sense of being in God's hand, a feeling of entire dependence upon Him influenced all, while one of the fathers of the Church addressed the Synod, and another, who had long as a co-presbyter associated with some of the departed brethren, led the devotions and, under the

influence of strong feeling appealed with deep earnestness to the Hearer and Answerer of Prayer to overrule their deliberations for good, and to render these afflictions a source of good, and to bless and prosper the Church. If that deep sense of entire reliance upon our Maker continue to influence Ministers and people, it will be well for us. Feeling then this, and looking to the Great Head of the Church for His blessing, active, energetic measures should be forthwith taken to endeavour to supply the existing vacancies and to build-up our Zion. One desirable step will be a combined effort so to set forth their duty that parents may be found ready to devote their children and that young men may be found willing to consecrate themselves to the office of the ministry. But, important as this is for the ultimate extension of our Church, a more prompt relief is necessary. The Synod decided wisely on a special appeal by the Moderator to the Church of Scotland. We are persuaded that a faithful, earnest appeal from our Synod, setting forth our necessities, exhibiting our destitution and detailing our actual circumstances, would be productive of good. All publicity should be given to it, and care should be taken to secure its appearance in the *Home Record*. It is also matter of grave consideration whether the Commission of Synod should not empower a delegate again to follow up this appeal by personal influence and explanation. It is matter of reflection whether such an ef-

fort should be made now or after the next meeting of Synod, when our temporal matters may perhaps be in a more settled state. We have often thought lately that the Canadian Church is brought too little under the notice of the Ministers and Probationers of the Church in Scotland. Even occasional letters from individual Ministers would do good, but it has occurred to us that an annual statement from our Presbyteries of the position of the Church within their bounds, of the openings for usefulness and extension, would prove profitable for local circulation and would be eminently beneficial in attracting attention to the Province. The position of the people is not now what it once was—our country is fast becoming populous—settlements are dense—villages and towns are rising with wonderful rapidity and material comforts are abundant. Even temporarily then the position of many a minister, with a family, may be bettered by a removal from Scotland to this rising country, where the opportunities of placing his children in a position for attaining a respectable livelihood are so numerous. Our Province is so far advanced that it holds its own place with the nations in the World's gathering for the exhibition of industry and art. How important then it is that a land, whose resources are so great and whose future is so brilliant, should be occupied by the ministers of the Word! Correct views of Canada are now more generally obtaining, and we do trust that the special appeal from the Moderator

may prove beneficial. Such a paper, carrying with it the weight of our Synod, will receive attention, and even already we were rejoiced to hear of one Gaelic Parish Minister, whose attention was turned to Canada by reading a letter in the *Home Record* from one of the fathers of our Church and who may probably settle in the Province.

FEMALE EDUCATION IN INDIA.

We have much pleasure in stating that arrangements have been completed for the appropriation of children in the Orphanage at Calcutta to such Sabbath Schools or Individuals as may be willing to contribute the sum necessary for their support. This amounts to four pounds *cy.* per annum, and can be remitted to the Editor of the *Presbyterian*, Montreal, or to John Paton, Kingston, C. W., the latter of whom will take charge of all correspondence connected with the Scheme. It is not necessary that the whole amount should be remitted at one time, and any other contributions in aid of the Mission will be gladly received.

All subscriptions and donations will be acknowledged through the *Presbyterian*.

THE FRENCH CANADIAN MISSION.

We again remind our readers of the obligation which devolves upon them to support this Mission of the Church. We believe that it was the path of duty that was entered upon when the Mission was commenced; and, having put our hand to the plough, we ought not to turn back. We would submit to the members of our Church that a responsibility rests upon us; the Committee are anxious to extend its operations; but it remains with the people whether they shall be placed in such a position as will justify the assuming of further moral and pecuniary responsibility. One labourer is now in the field, a piece of ground in the City of Montreal has been acquired for a French Protestant Church, collections of money have been made for the purpose of building a suitable edifice. It remains now with our Ministers and people to pronounce whether past efforts shall be made available, and the Mission placed on such a footing as may tend to accomplish the end had in view. We have already said that our duty in the matter is manifest. The command "Go preach the Gospel to every creature" is a plain one; and to whom without the pale of our own people should we more naturally go than to that great body of French Canadians with whom our own interests are so closely connected? We are persuaded that Missionary work carries with it its own reward in stimulating the zeal and encouraging the hearts of those engaged in it; and, ere the Synodical year close, we trust that not only will the *French Mission* be placed on a more satisfactory footing but that a larger and more direct interest

will be taken in the *Jewish and Foreign Mission of the Parent Church*. In every point of view the present is a favourable period for enlarging the operations of the *French Mission*. It is believed that the minds of the people are more prepared for the reception of the Truth, and probably at no other time could we apply with better prospect of success for a French Protestant Minister of standing than now, when Canada is brought so prominently and so favourably before the notice of the French and Continental nations as the Province now is through the representation of our industry at the great Exposition of Arts in Paris. We sincerely trust that the Committee may be encouraged to make an application for the services of a pastor, as we are persuaded that the result would be satisfactory; but we again repeat that whether they do so or not rests with the Ministers, Elders and people of our Church.

THE SYNOD FUND.

We would remind Ministers and our readers that the Synod invited contributions towards the Synod Fund to enable it to defray the expenses of the recent Deputations to the Lower Provinces. If that effort is to be continued, as we believe it ought to be, the Fund should be placed in such a position that those, who so cheerfully devoted their time and talents in the service of the Church and in the visitation of our brethren in the Lower Provinces, may be re-imbursed their outlay. We are convinced that the step was a timely one, and we trust that the visits will be productive of good and lead to more close and intimate union; we therefore appeal confidently to the liberality of the people for their aid towards this Missionary as well as fraternal scheme. Next year, we hope, one of the Deputations to Nova Scotia may be familiar with the Gaelic language, as there are many there without the services of the sanctuary, to whom that language is dear, while there are others to whom it is their only language. We would suggest that any contributions forwarded for this special object should be acknowledged through the *Presbyterian* by the Treasurer of the Fund.

THE CHURCH IN CANADA.

ST. ANDREWS' CHURCH TORONTO.

To the Editor of the Presbyterian.

Sir,—I am directed to acknowledge through your columns the receipt by the Treasurer of the College of £15 from the Ladies' Association of St. Andrews' Church, Toronto, as a Bursary for a Divinity Student and to make known the intention of that Association to render the same permanent under the name of "*The Annual Permanent Bursary of the Ladies Association of St. Andrew's Church, Toronto.*"

Permit me at the same time, in justice to those concerned, to add that the writer of the article on the College in you: last number has been misled by an error which crept into the "*Synopsis of Proceedings*" and which was not discovered till too late to be rectified otherwise than by a note appended to the end. The error consisted in giving credit to the Ladies' Association of *Hamilton* instead of to that of *Toronto* for the Bursary of £15 received during the past year.

I have the honor to be,
Sir,

Your obedient servant,

JAMES MACLENNAN,

Secretary Queen's College.

Kingston, 24th September, 1855.

SOIREE AND EXAMINATION AT WOOLWICH U. C.

The first annual Soirée and examination of the Sabbath School of St. Andrew's Church, Woolwich U. C., took place on 6th inst. The children assembled at the Manse, where the Ladies of the Congregation had provided an ample repast for them. 42 young persons sat down to Tea &c. At 4 o'clock P.M. all repaired to the Church where the exercises of the day were begun by Praise and Prayer. The Examination on the Scriptures, Catechism and recitation of Psalms, &c. evinced proofs of diligence, as well as progress on the part of the Scholars; it was no less creditable to the Teachers.

On the following Sabbath the Children were addressed by their Pastor from the Prophecies of Is. XL 11. He shall feed His flock like a shepherd, He shall gather the lambs with His arm and carry them in His bosom &c. At the close a good collection was taken up and applied to the purchase of a Congregational Library.

PRESBYTERY OF GLENGARY.

At a *pro re nata* meeting of this Court held at Cornwall on the 25th of July last, the demise of their late Brother, Aeneas McLean, of Cote St. George, was adverted to, and it was resolved to record, as they hereby do, their sentiments and deep sorrow on that event. In this new dispensation of affliction, pressing so closely and so mysteriously on similar ones, over which they have so recently had occasion to mourn, the Presbytery feel themselves called upon to recognize the voice of God speaking to them in particular and through them to the whole Church, in tones of solemn warning and admonition, and, when they would bow themselves in humble prostration of spirit before that Sovereign Will which says unto them, "Be still and know that I am God," they would at the same time lay it to heart that they are hereby called, not only to a profound submission to the Divine will, but to deeper repentance and humiliation of heart, see-

ing that, notwithstanding all that has come upon them, His anger is not turned away, but His hand is stretched out still. "O Lord God of hosts, how long wilt Thou be angry against the prayer of Thy people? Thou feedest them with the bread of tears, and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours; and our enemies laugh among themselves. Turn us again, O God of hosts, and cause Thy face to shine, and we shall be saved." And, when they would thus employ the language of the Spirit as aptly expressive of their present sentiments and feelings, the Presbytery at the same time find no common relief and gratification in recording their testimony to the great worth and eminent Christian talents and services of their deceased brother, for, though the very excellencies for which he was distinguished make his loss the greater, yet the remembrance of them tends to soften the poignancy of sorrow, and to communicate a sweet savour to his memory. "We are not left to sorrow, as others who have no hope;" yea our sorrow is mingled with rejoicing, when we remember that "the righteous is taken away from the evil to come. He shall enter into peace."

The Presbytery would at the same time take this opportunity of expressing and recording their deep sympathy with the bereaved widow and her fatherless children; commending her and them very affectionately to the grace and protection of "God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Nor would the Presbytery forget the Congregation who have thus been deprived of an attached, devoted and much valued Pastor in the midst of his days and usefulness. They too have their warm sympathy, and their prayer for them is, that God may give them a Pastor according to His own heart, who shall feed them with knowledge and understanding.

The Presbytery then entered upon the consideration of the destitute condition of their now many vacant congregations, (amounting to no less than five, all embracing one uninterrupted block of country, and comprehending four entire Townships, with that portion of Lower Canada which constituted the bounds of the Congregation of Cote St. George, and all more or less requiring the Gaelic language,) and, seeing most clearly and feeling most painfully their utter inability, with only two ministers that preach the Gaelic language, not only to do justice to the spiritual wants of so large a population scattered over so large a tract of country, but even to supply that amount of Divine ordinances that would be necessary to hold them together as Congregations, and bind them to us as a Church Communion, the Presbytery deem it a solemn duty, in addition to the appeal already made to the Mother Church, through the Moderator of the Synod, in behalf of the many vacant Congregations

throughout the Church, to make a special and urgent appeal to the Colonial Committee of the General Assembly in behalf of the vacant Congregations within the bounds of this Presbytery; and the Moderator was instructed to prepare and to transmit to the Colonial Committee such a communication as the urgency of the case demanded.

The Presbytery made the following appointments, viz: Mr. Munro, of Finch, to preach at Martintown on the second Sabbath of August, and Mr. Scott, of Williamsburgh, at Williamstown on the last Sabbath of said Month.

DIED

On Sunday morning, the 10th of June, at the residence of W. Edmonstone, Esq., Sherbrooke Street, after a short illness, the Rev. Aneas McLean, of Cote St. George, aged 49 years. The Rev. gentleman arrived in this city to attend the meeting of the Synod of the Church of Scotland in his accustomed vigorous health, but was seized with an illness which rapidly assumed a dangerous phase, and carried him off in the midst of his years from the sphere of his usefulness and labours. Active, faithful, and zealous, his removal is a loss to the Church with which he was connected, while he will be mourned by an attached flock and a bereaved family.—*Montreal Gazette.*

THE CHURCH IN THE LOWER PROVINCES.

We have been favoured by the Moderator of the Synod of New Brunswick with the ensuing report of their proceedings, for which we make room and are much indebted to him. We regret that, owing to the late period at which the *Halifax Monthly Record* has come to hand, we are unable to extract into this number a highly interesting account of the proceedings and reception of our Delegates in Nova Scotia.

SYNOD OF NEW BRUNSWICK.

The Synod of New Brunswick, in connexion with the Established Church of Scotland, held its annual session in St. Andrew's Church in the City of St. John on Thursday the 16th August and following days. The Rev. William Henderson, of Newcastle, Miramichi, Moderator, preached an excellent and appropriate sermon from *Math. ix. 37, 38.* "The harvest truly is plenteous, but the labourers are few."

The Synod was then constituted with prayer and the Roll made up. The Rev. Dr. McGill, of St. Paul's Church, Montreal, and the Rev. Geo. Weir, A. M., Professor of Classical Literature, Queen's College, Kingston, produced a Commission from the Synod of Canada, and the Rev. Geo. W. Sprott a commission from the Synod of Nova Scotia, appointing them Corresponding Members and Delegates to attend this Synod; whereupon it was moved and

unanimously agreed heartily to receive the Brethren named, and to accord them all the rights and privileges of corresponding members during the sitting of the Synod.

The Synod then proceeded to elect a Moderator when the Rev. John M. Brooke, D. D., of St. Paul's Church, Fredericton, was unanimously chosen and took the Chair accordingly; after which he spoke to the following effect.—

Fathers and Brethren,

Permit me to thank you very warmly for the honour you have done me in calling to preside over your deliberations on this occasion. I am forcibly reminded at this moment of the first time I took my place as a member of this Court, now fourteen years ago. Amongst those who then sat down with me many changes have occurred. A number are still labouring in other portions of the Lord's Vineyard in other lands; and some are in their graves. One only,—the father of this Synod—the Rev. Mr. Steven, of Restigouche, still holds his place among us, and long may he do so! I esteem it matter for devout thankfulness that I have been permitted to see this day, when an object which I have long sought to accomplish has been realized by the presence of corresponding members from our Brethren on the right and the left, from Canada and Nova Scotia. I consider it as an auspicious era in the history of our Church in this Province that this fraternal intercourse has been commenced; and I have the most perfect confidence that, by the blessing of God, its results will be most beneficial.

If I may be permitted to refer to a matter, that regards myself personally, I would say that the choice of Dr. McGill as one of the corresponding members from the Synod of Canada has been to me the source of very great pleasure. Our meeting here recalls forcibly and pleasingly the days of my early youth, when we were fellow-students at the University of Glasgow, and little dreamed that after a separation of more than twenty years our next meeting should be on this side of the Atlantic. From the long experience of my old and esteemed friend, and from the acknowledged abilities of our other Brethren from a distance, I am sure we shall derive great assistance in the deliberations in which we are now called to engage.

It is my earnest prayer that the Great Head of the Church may countenance our present meeting, and that He may overrule all our proceedings for His own glory and the advancement of His cause.

After appointing various Committees, and making arrangements for business, the Synod resolved that a diet for Devotional Exercises should be held to-morrow evening, and appointed the Moderator, Dr. McGill and Mr. Sprott to conduct the same.

The Committee on the Registration of Marriages, Births and Deaths, reported that they had put into the hands of a Member of the Legislature the heads of such a Bill as they wished to see passed into a law; but that, owing to the pressure of business during last session, it had not been brought forward. The Committee was re-appointed with renewed instructions,

The Synod resolved to prepare a dutiful address to Her Majesty the Queen in this important crisis of the state of our country, and also an address to His Excellency the Lieutenant Governor on his arrival in the Province; and they appointed the Moderator, Dr. McGill, Mr. Henderson and Mr. Donald to draft the same.

On behalf of the Committee appointed to correspond with the Colonial Committee with the view of obtaining the sanction of the General Assembly to some plan for providing the means of training young men for the Ministry in this Province, Dr. Brooke as Convener reported that he had brought the matter under the notice of the Colonial Committee, with a request that it should be submitted to the General Assembly; and he read a draft of his letter on the subject. He stated, besides, that he had seen from the *Monthly Record* that the Synod's application had been laid before the General Assembly, as requested, along with a copy of the Report of the College Commission which had been transmitted with the letter already mentioned, but no official answer had as yet been received. The Synod re-appoint the Committee, consisting of the Moderator, Messrs Stewart, Henderson and Donald, instructing them to continue their exertions with a view generally to the education of Theological Students.

On motion it was unanimously resolved that the Synod, taking into consideration that there are now in session with them corresponding members from the Synods of Canada and Nova Scotia, embrace the present opportunity of putting on record an expression of their gratitude for the kindness of these Synods in thus opening up a correspondence with them. Farther, that the Moderator be requested to convey the thanks of the Synod to the Corresponding Members now present, and the great delight they have felt in receiving them to cheer them in the prosecution of their duties, and to encourage them in their weakness; and also that these members be requested to convey to their respective Synods an assurance of the great delight this Synod have enjoyed in their society.

The thanks of the Synod were then given to the Members of the Deputation by the Moderator, who spoke to the following effect:—

Dr. McGill, Professor Weir, Mr. Spratt,

It is my pleasing duty to convey an expression of the thanks of this Synod to yourselves personally, that you have undertaken a long and fatiguing journey to meet with us on this occasion. I am to request you also to communicate to your respective Synods an assurance of our warmest gratitude that, though we are comparatively few in number, they have "not despised the day of small things"; but have generously commissioned you to "come over and help us," to encourage us in our labours, and to aid us by your counsel in our deliberations. Your presence with us at this time is very gratifying to us; and we shall be most happy, according to our ability, to reciprocate with you. I trust that

this friendly intercourse, now begun, will be regularly continued on both sides, that the bond of union may become stronger every year, until the three Synods, forming one united body extending from the shores of the Atlantic to the Far West, shall have their General Assembly meeting together to consult for the general good.

The Synod then adjourned till to-morrow at 10 o'clock. Closed with prayer.

Friday, 17th August.—The Synod met and being constituted with prayer, the Moderator read a letter which he had just received from Mr. Steven, of Restigouche, apologizing for his absence, and his reasons were sustained. No explanations having been received from Mr. Forbes or Mr. Stevenson, the Clerk was instructed to write to these gentlemen, and admonish them as to their duty to attend the meetings of Church Courts in all cases, or to assign good and sufficient reasons for their absence.

The Committee on Bills and Overtures reported that six Overtures had been laid before them, all of which they had agreed to transmit, and which they now laid on the Table. These Overtures were as follow:—

I. Whereas it is the duty of this Synod to watch over the property of the Church and to prevent its alienation, it is hereby overtured to the Synod of New Brunswick to take such steps as may seem most proper for securing this object.

II. Whereas the Commission, appointed by the House of Assembly of this Province to inquire into the state of King's College and report, have now reported accordingly, and whereas the right education of you this an object of vital importance to the well-being of the Community in a civil, moral and religious point of view; it is therefore respectfully overtured to the Synod of New Brunswick that they take the said Report into their serious consideration, and give such a deliverance thereon as may appear most conducive to the advancement of the cause of sound education in the Province.

III. That the Synod express their sense of the importance of retaining the Bible in our Parish Schools, and apply to the Legislature for the purpose of securing this object.

IV. That the Synod enter into correspondence with the Presbyterian Board of Publication, Philadelphia, for the purpose of getting the works, published under the sanction of the said Board, disseminated as extensively as possible among Presbyterians in this Province.

V. Whereas there are several congregations and settlements within the bounds of the Synod that are unable adequately to provide for the proper support of ordinances amongst them; and whereas Ministers are frequently called upon to supply ordinances at a distance, involving very considerable expense;—It is hereby overtured to the Synod of New Brunswick that they devise some method for establishing a Fund for aiding weak congregations, and for other expenses connected therewith.

VI. Whereas attendance on meetings of Synods and Presbyteries entails on Members an amount of expense which many are ill able to bear;—It is hereby overtured to the Synod of New Brunswick to adopt such means as may to them appear expedient for

raising a Synod Fund to pay the expense of Members attending Church Courts, and to defray other incidental expenses.

The Overtures having been read, it was agreed that they should be taken up *seriatim* after the business in the minutes is exhausted.

As Convener of the Committee on Union with other Presbyterian bodies, Dr. Brooke reported that in accordance with the instructions of last Synod he had furnished the Rev. Mr. Elder with all the minutes of our Synod in reference to this subject; and that he had in reply received from the Rev. Mr. Ferrie an Extract Minute of a "Committee appointed by the Presbyterian Church of New Brunswick," which was laid on the Table and read.

The Synod appointed a Committee, consisting of the Moderator, Dr. McGill, Mr. Ross and Mr. Gillies, to bring before the Synod our position in regard to our connection with the Established Church of Scotland, and that they report on Monday.

The Synod then called for the Returns of Marriages, Baptisms, Deaths, &c., when Messrs Brooke, Donald, Ross, Henderson, Murray, Stewart and Steven, gave in their Returns. No Returns were received from Messrs Hunter and Forbes, nor from Messrs Keay and Stevenson, ordained Missionaries. The Moderator (having requested permission to leave the Chair for a short time, and it being occupied by Mr. Donald *pro tem.*) moved that the Synod enjoin all the Ministers and Missionaries within their bounds to produce regularly, at the Annual Meeting of Synod, full and correct Returns of all Marriages, Baptisms, Deaths, &c., in their respective congregations or fields of labour. It was also moved that, to assist them in doing so, Dr. Brooke, Messrs Donald and Gillies be a Committee to get printed forms for such Returns as are required. The motions being seconded were unanimously agreed to.

The Synod having called for the Report on the Bursary Fund, the Rev. William Donald, Convener of the Committee on said Fund, stated that the amount realized by collections in Churches during the past year was £95 18s 10d Cy., and that from this sum Bursaries to the Amount of £45 7s 6d Stg. had been transmitted to the Colonial Committee, to form Bursaries for two young men from this Province, now in Scotland, the one studying in the literary classes in Glasgow, the other in the Theological classes in Edinburgh; and that there was still a balance in the hands of the Treasurer amounting to £10 7s 1½d Cy. The Synod sustain and approve the report, and re-appoint the Committee with instructions to put themselves in communication with the Convener of the Colonial Committee and of the Home Mission of the Church of Scotland, and the Professors of Divinity of the different Colleges, and to authorize them to offer a Bursary from the Synod Bursary Fund to any Jo.

nering young man in Scotland, requiring aid in prosecuting his studies in Divinity, who would be willing to come under obligation to spend not less than three years as a Missionary or Minister in New Brunswick, after receiving licence to preach the Gospel.

The Committee, appointed to draw up an address to Her Majesty the Queen, and one to His Excellency the Lieutenant Governor, produced a draft of said Addresses, which, being read and approved of, were ordered to be engrossed and signed by the Moderator in name of the Synod.

The Moderator, Mr. Hunter and Professor Weir were appointed a Deputation to wait upon His Excellency and present the address to Himself; and also to put into His Excellency's hands the Address to the Queen, and to request him to transmit the same to the proper quarter.

The said Addresses were also ordered to be inserted in the Minutes and are as follow:—

To the Queen's Most Excellent Majesty.
May it please Your Majesty,

We, the Ministers and Elders of the Synod of New Brunswick, in connexion with the Established Church of Scotland, embrace the opportunity, when now met in Annual Synod, of approaching Your Majesty with the sincere expression of our devoted allegiance to the British Throne and strong attachment to Your Majesty's Person and Government.

At this momentous crisis in the history of our Country, when loyal subjects in every part of Your Majesty's wide dominions are mingling their expressions of allegiance and sympathy around the Throne, we do not think that we are going beyond the legitimate sphere of our duty, which is to promote peace and good-will among men, while, having respect to the Divine command which unites the "fear of God" with the "honour of the King," we also approach Your Majesty with our tribute of unfeigned loyalty, respect and sympathy.

As a Branch of one of the Established Churches of the Empire, though we have no temporal endowment from the State, we nevertheless enjoy, under the dominion of Your Majesty, and the protection of His Excellency the Lieutenant Governor, all the advantages of a free constitution. For these blessings we are unfeignedly thankful; and we will never cease in our sacred vocation to evince our gratitude by inculcating lessons of allegiance and social order upon our people, while we press upon them their duty to that over-ruling Providence who has "ordained the powers that be," and required "obedience to them for conscience sake."

We deem it especially becoming and incumbent on us, in the present conjuncture of affairs, to offer up our humble prayers to Him "by whom Kings reign and Princes decree justice," that He may be graciously pleased to support Your Majesty under the cares and trials consequent on the war in which our Country has been involved by the unjust pretensions of a foreign Power. Persuaded that the struggle, in which Your Majesty with Your Allies is now engaged, is just and necessary to repel the encroachments of an adversary who seems to use his vast resources only to aggrandize himself and to extinguish the religious and political freedom of Europe,

we are dutifully constrained to supplicate Almighty God that He may grant success to Your Majesty's Arms, so that, under His gracious Providence, there may speedily be secured an honourable and permanent peace.

Our people throughout this dependency of the British Crown have manifested their sympathy and concurrence in the justice and necessity of this war by liberally contributing of their substance to aid in alleviating the sufferings of the widows and families of those brave men who may fall on the battlefield.

Trusting that the Great Head of the Church and Ruler among the nations may ever counsel and defend Your Majesty, and render ineffectual all the machinations of your enemies, our prayer is that the richest blessings of the King of Kings may descend upon Your Majesty, Your Royal Consort, and all the Members of Your Illustrious Family.

Signed at St. John, in the Province of New Brunswick, this seventeenth day of August, one thousand eight hundred and fifty-five years, in Name, in Presence, and by appointment of the Synod of New Brunswick, in connexion with the Church of Scotland.

JOHN M. BROOKE, D.D., Moderator.

To His Excellency the Honourable John Henry Thomas Manners Sutton, Lieutenant Governor and Commander in chief of the Province of New Brunswick, &c., &c., &c.

May it please Your Excellency,

We, the Ministers and Elders of the Synod of New Brunswick in connexion with the Established Church of Scotland, avail ourselves of this our first meeting since your arrival in the Province to congratulate Your Excellency on entering upon your public functions, and to express our best wishes for your personal welfare and the prosperity of your Government.

It affords us much satisfaction that Her Majesty, in the exercise of Her high Prerogative, has appointed as Her Representative in New Brunswick one who is animated by the strongest desire to promote the best interests of that portion of the British Empire in which our lot has been cast: and we beg to assure Your Excellency that it will ever be our earnest endeavour to aid you, in our respective spheres, in all that can advance the spiritual and temporal welfare of the people committed to our care.

We regret the temporary depression by which the commerce of this Province has been so seriously affected; but we trust that, by the blessing of Divine Providence under Your Excellency's administration, a time of prosperity may speedily return.

As the Ministers and Office-bearers of a Church, which, from its first establishment in our native land, has ever sought to promote a sound, religious education, we desire to see the same introduced in this the land of our adoption; and we earnestly hope that a system may be devised, based on religious principles, such as shall bring the opportunities for acquiring those branches of learning which are most generally useful within the reach of all classes of the Community.

While we would deprecate in the strongest manner any attempt to overthrow the only Collegiate Institution existing among us, we at the same time consider it indispensable that King's College should be so liberalized and modified as to adapt it to the wants and

circumstances of this Country, to secure for it the confidence of all classes, and thus to render it more extensively useful in imparting to our youth the higher branches of learning.

In our public ministrations and in our private intercourse with our people we will ever adhere to the practice which we have hitherto followed to inculcate loyalty and submission to civil government, as enjoined not only by the laws of man but also by the laws of God Himself.

That Your Excellency's residence among us may be productive of much comfort to Yourself and advantage to the country over which you have been called to preside; and that, along with the Honourable Mrs. Manners Sutton and Your Youthful Family, you may enjoy every blessing, is our earnest wish and fervent prayer.

Signed at St. John this seventeenth day of August, one thousand eight hundred and fifty-five years, in Name, in Presence and by appointment of the Synod of New Brunswick, in connexion with the Church of Scotland.

JOHN M. BROOKE, D.D., Moderator.

The Synod then entered upon the consideration of the Overture on Church property, whereupon, after reasoning, it was moved and seconded;

That, whereas there is danger of property belonging to the Church being alienated from it, and whereas there is no legally recognized body within our Church, having authority to vindicate the right of this Church to its property, be it, therefore:—

Resolved, that a Committee be appointed to devise a measure whereby this Synod may be incorporated as a body politic, under the name of the Moderator and Synod of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, as by law established, with right to sue and be sued under the fore-mentioned name and title; that it shall be the duty of this Incorporation to require from all the Trustees, holding Church property in connexion with this Church, an Annual Report of the state of their Trusteeship; and to take the supervision generally of all matters connected with the temporalities of Churches within the bounds of the Synod.

It was also moved as an Amendment and seconded, that this subject be deferred till another year, and that a Committee be appointed in the meantime to collect information and report to next meeting of Synod. The Amendment being put from the Chair, it was decided in the negative; and, the question being then taken on the original motion, it was carried by a considerable majority. Dr. McGill requested it to be recorded that he declined voting, not being sufficiently acquainted with the matter in question. A Committee was then appointed to carry out the object of the motion, and the Moderator, the Rev. Messrs Ross, Donald, with the Honourables John Robertson and Harris Hatch were nominated to constitute said Committee.

The Synod then adjourned till the evening, when it met according to appointment for devotional exercises. The Rev. Geo. W. Sprott commenced the services with

praise, prayer and reading a portion of Scripture. The Rev. Dr. McGill then delivered an eloquent and impressive address founded on Isaiah ii. 7. How beautiful upon the mountains are the feet of him that bringeth good tidings &c." And the Moderator concluded with prayer.

Saturday 18th August.—The Synod, being met and constituted with prayer, proceeded to take up the Overture in reference to King's College, Fredericton, when the following Resolutions were unanimously adopted:—

I. That this Synod deprecate as a great misfortune any attempt to suppress the only Collegiate Institution existing among us.

II. That at the same time they consider King's College, in its present constitution and administration, unsuited to the wants and circumstances of the Province.

III. That, rejoicing in the fact that the Commissioners in their Report recognize Religion as the basis of all sound education, the Synod approve generally of the amendments and additions—the remodeling indeed of King's College proposed by the Commission; and would hail with approbation the introduction and passing into a law of a Bill to carry into effect a measure founded on the principles laid down in the Report.

IV. That the Synod appoint a Committee to watch over the proceedings of the Legislature on this important question, and, should such a Bill as alluded to in the foregoing Resolution be introduced in the ensuing session, to petition in its favour.

V. That the said Committee shall consist of the Moderator, Rev. Messrs Donald and Henderson, with power to add to their number.

The Synod then proceeded to consider the Overture recommending the use of the Scriptures in Parish Schools. After reasoning it was moved, seconded and resolved:—

That the Synod being deeply interested in the "godly up-bringing of the youth" of this Province, and convinced of the importance of having the Bible recognized as the great foundation of all moral training and secular education, express their earnest desire that this Sacred Book should be used in all Parish Schools, appoint a Committee to prepare a memorial to the Board of Education, urging upon them the importance of making it imperative that the Scriptures be daily read in all Parish Schools; and that the Committee for this purpose be the Moderator and the Rev. Wm. Henderson.

The Synod next took up the Overture on correspondence with the Presbyterian Board of Publication, Philadelphia, when the following Resolution was adopted:—

That the Synod express their general approbation of the works published under the superintendence of the aforesaid Board, feel it desirable that these Books should be disseminated as widely as possible among our people, and appoint a Committee to consider in what way the object may be accomplished and to correspond with the said Board with a view to obtain a supply of the Books in question; and that the Moderator and the Rev. Wm. Henderson be appointed to constitute said Committee.

The Synod then proceeded to consider the Overture for establishing a Home Mission Fund, when, after reasoning, it

was unanimously Resolved, that the Synod pass the Overture, resolve to institute a "Home Mission Fund" for the objects therein stated, appoint a Collection to be made annually in all the churches and preaching stations within their bounds, appoint the Hon. John Robertson, Treasurer, and the Members of the Presbytery of St. John a Committee for the Administration of this Fund, and to report to next meeting of Synod.

The Committees appointed to examine Presbytery Records gave in their Reports, and the Books were attested by order of Synod.

The Rev. Mr. Sprott brought under the notice of the Synod a Periodical lately commenced in Halifax, entitled "the Monthly Record of the Church of Scotland in Nova Scotia and the adjoining Provinces." After hearing Mr. Sprott's statement, it was resolved unanimously:—

That the Synod express their high approbation of the Periodical in question, engage to recommend it strongly to the support of their people; and the Members pledge themselves individually to furnish for it local information, original articles and matters of interesting intelligence in regard to the Church in this Province.

The Synod then adjourned till Monday. Closed with prayer.

Monday, 20th August.—The Synod, being met and constituted with prayer, proceeded to consider the Overture for establishing a Fund for paying expenses of Members attending Church Courts, when, after reasoning, it was resolved that this Scheme be included in and combined with the "Home Mission Fund."

The Synod then called for the Report of the Committee appointed on Friday last to consider a document received from the Rev. Mr. Ferrie, in which a wish was expressed that, before any further communication on the subject of Union with that Body to which he (Mr. Ferrie) belongs, this Synod should reconsider our position in regard to our connexion with the Church of Scotland. Dr. McGill on behalf of the Committee reported *vivâ voce*, and stated that it was the opinion of the Committee that, although this Synod had already sufficiently considered and defined their position as far as was necessary for themselves as a Church Court, yet, for the sake of the people belonging to the several congregations adhering to them, and for the information of those belonging to other Presbyterian Bodies, it was expedient that a Statement be drawn up, clearly defining the nature of our connexion with the Church of Scotland, and that this Statement should be printed and circulated. The Synod approve of the Report, and, a motion to that effect being made, it was resolved:

That, as the Synod in this Province has always enjoyed full liberty, and is under no control from the Church of Scotland, the Synod see no cause for a re-consideration of our position, it having been already so fully considered and stated in former minutes of the

Synod's proceedings, and communicated to the Committee appointed, to consider the question of Union, by the "Presbyterian Church of New Brunswick."

The Synod further resolve to appoint a Committee, consisting of the Moderator, Rev. Messrs Henderson and Donald, together with Professor Jack of King's College, Fredericton, to draw up a Statement, setting forth the present position of our Church in this Province, and defining the nature of its connexion with the Church of Scotland, which Statement the Committee was authorized to get printed and circulated.

The Synod then appointed the Annual Collection on behalf of the Bursary Fund to be made in all churches and preaching stations within their bounds, on the last Sabbath of October, and the Annual Collection on behalf of the Home Mission Fund on the first Sabbath of June; or, in case either of those days should in any instance be unsuitable, the Collection should be made as soon thereafter as possible.

On motion it was resolved That this Synod, having long felt the want of a closer connexion with the Synods of the Church of Scotland in Canada and Nova Scotia, rejoice in the steps that have been taken in this direction by their brethren in those Provinces respectively; and heartily concur in the hopes expressed that the intercourse now commenced may ultimately lead to the formation of a General Assembly of our Church for the North American Colonies.

The Synod then appointed the Rev. Dr. Brooke, of St. Paul's Church, Fredericton, as Corresponding Member to the Synod of Canada; and the Rev. William Henderson, A. M., of St. James's Church, Newcastle, to the Synod of Nova Scotia; and, in case they, or either of them, should be unable to go, that the Rev. Wm. Donald, A. M., of St. Andrew's Church in the city of St. John, be the substitute for Dr. Brooke, and the Rev. James Murray, of St. Luke's Church, Bathurst, for Mr. Henderson.

On motion it was resolved that each Minister in this Synod be enjoined to furnish a historical account of any thing memorable connected with the Church and Congregation in which he is labouring, and that he be prepared to lay the same before the Synod at their next meeting.

On motion it was unanimously resolved that the warmest thanks of the Synod are due and that they be given accordingly to the Congregation of St. Andrew's Church, who have so kindly extended their hospitality to those Members of Synod who have come from a distance.

The Synod appointed the next meeting to be held at Chatham, Miramichi, on the third Thursday of August, 1856.

The Moderator then spoke to the following effect.

Fathers and Brethren,

Before we separate on this occasion, you will permit me to thank you once more for the honour you have done me in calling me to this Chair, and to crave your pardon for any short-comings you may have observed in me during the time I have occupied it.

The perfect good feeling and courtesy that have characterized all your proceedings during the unusually long period of our sittings at this time have rendered my duty, as Moderator, at once a very easy and a very pleasant one.

Your attention has been directed, during the time we have been together, to several subjects of deep interest, affecting both the temporal and spiritual well-being of the people of this Province.

The education of youth, whether in the Common Schools, or in Institutions of a higher description, is a matter that demands and has received your earnest consideration. It is most desirable that some measure may be adopted to place our Parish Schools on a better footing, to elevate the character and status of Teachers, and to raise the standard of instruction imparted by them.

The state of King's College has also engaged your best attention. That this Institution has come short of the expectations that were formed from it, is, I am persuaded, owing to no want of ability or zeal on the part of those who occupy the Professors' Chairs. To whatever cause its want of efficiency may be ascribed, I have no sympathy with those whose cry is "Raise it, raise it even to the foundation." I trust that a measure, founded on the Report of the Commissioners, which has been laid on your Table, may be introduced and carried through during the next session of the Legislature, so that this the only Collegiate Institution, established by Royal Charter, existing in the Province, may soon be made available for imparting a liberal education to a greatly increased number of our young men.

The Report on the Synod Bursary Fund, during the first year of its existence, must have been very satisfactory to you. It is most gratifying that already two young men from this Province are now in Scotland, prosecuting their studies with a view to the Ministry, aided by this Fund; and there is reason to believe that a third will soon be added to the number. In this way, I am persuaded, the want we have long felt of Missionaries and Ministers in this Country is most likely to be supplied.

The establishment of a Home Mission Fund, for the purpose of aiding weak congregations and destitute settlements in obtaining a supply of the means of grace, has my cordial approbation, and I am sure that our people, to the extent of their ability, will most willingly contribute to it.

Time will not admit of my adverting, however briefly, to all the matters that have been under discussion since we assembled here. I cannot, however, refrain from expressing my great satisfaction that, amid occasional differences of opinion on subordinate matters, there has been a spirit of brotherly harmony manifested on every important question.

I should not be doing justice to your feelings, nor to my own, did I not bear my willing testimony to the great benefit we have derived from the Corresponding Members who have been present with us on this occasion. Very pleasant have their society and countenance been to us. I trust, as we are now about to separate, a gracious Providence will conduct them in safety to their respective homes, and that we may hope to enjoy many such meetings with our esteemed Brethren who are labouring in other parts of our Lord's Vineyard.

It has been to me a source of unspeakable satisfaction that, neither at present, nor on any former occasion since I had the honour of a seat in this Court, has any business of a painful nature, affecting the character or status of any of our Brethren in the Ministry, been before us. I trust that He, who "walketh amid the seven golden candlesticks," may so sustain us all by His grace that we may ever be "ensamples to our flocks," may "shine as lights in the world," and give evidence that we feel in our own souls the power of those heavenly truths which we declare to others.

We are now about to return to our respective fields of labour; and I am persuaded, judging from my own experience, that we shall go home with our hearts refreshed and our strength invigorated for our daily and weekly duties among our people.

"I commend you all to God and to the Word of His grace," beseeching Him to be "your Shield and Helper," trusting that we may all be spared and privileged to meet again on the return of another year: and especially that, when a few more meetings and partings are over, we may all be gathered into that joyful Assembly in the Courts above, which "shall go no more out," but shall surround the throne of the glorified Redeemer through the unceasing ages of eternity.

The Moderator then concluded with prayer and the Apostolic benediction.

THE SYNOD ROLL.

- The Synod Roll of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, August, 1856.*
- Rev. John M. Brooke, D.D., of St. Paul's Church, Fredericton, Moderator.
- Rev. William Henderson, A.M., St. James's Church, Newcastle, Synod Clerk p. t.
- I. Presbytery of St. John.—Clerk, Rev. William Donald, A.M., St. Andrew's Church, City of St. John.
- Congregations.
 - Fredericton, St. Paul's. Elders. Ministers.
 - St. John, St. Andrew's. John M. Brooke, D. D. John McBeath.
 - St. Andrew's, Greenock Church, John Ross. William Donald, A.M. John Gillies.
 - Richmond and Woodstock. John Hunter. PETER KEAY, Ordained Missionary.
- II. Presbytery of Miramichi.—Clerk, Rev. William Henderson, A. M., Newcastle.
 - Restigouche, St. Andrew's. James Steven.
 - Newcastle, St. James's. William Henderson, A.M.
 - Chatham, St. Andrew's. William Stewart.
 - Badhurst, St. Luke's. James Murray.
 - Dalhousie, St. John's. Alexander Forbes.

ROBERT STEVENSON, Ordained Missionary.

THE CHURCH OF SCOTLAND.

THE GENERAL ASSEMBLY.

We now conclude the condensation of the Report of the Proceeding of this venerable Body, which appeared in recent numbers of the *Edinburgh Post*. We have devoted a considerable portion of our space to this Report, believing that it will afford matter of thanksgiving and lively interest to many of our readers. One fact

we notice as giving a very positive refutation to the calumnies so freely circulated against the Parent Church, viz.:—the refusal of the Assembly to receive from the Government in India any aid towards the schools of the Church there, because of the conditions annexed to the grants, although other bodies have not evinced the same scruples and from some of whom their professions would have led us to expect a different course.

THE GENERAL ASSEMBLY.

(Continued from page 150.)

EVENING SEDERUNT.

REPORT OF THE COMMITTEE ON POKERY.

The Rev. JAS. C. FOWLER, of Ratho, Convener of the Assembly's Committee on Popery, gave in and read the following Report:—

In presenting their Annual Report to the Gen. Ass., the Committee deem it most advisable simply to narrate, as briefly as possible, their proceedings during the past year, the present position of their operations, and the future extension of their plans, which is contemplated under the sanction and direction of this venerable House.

In consequence of the approval, which the Assembly of last year was pleased to express, of co-operation between your Committee and the British Reformation Society's steps were immediately taken to give effect to that approval; and it is gratifying to add that the co-operation has been established on principles in perfect accordance with the constitution of the Church, as well as the liberal and truly Christian principles on which the Society referred-to is founded.

The whole management of the Institute for training Missionaries and other Agents to labour among the Roman Catholics in this country; the appointment and supervision of these Agents, as well as their different spheres of duty; the selection of such tracts and other publications as may be best fitted to arrest the progress of Popery and advance "the Truth as it is in Jesus;" in short, the whole operations in Scotland are in the hands of your Committee, the British Reformation Society simply undertaking to give pecuniary aid for the prosecution of our plans. With such unrestricted power as the Society most readily confided to it, the Committee anxiously deliberated on the best mode in which they could practically carry-out the wishes of the Gen. Ass., and they unanimously resolved on the following as fundamental principles by which they ought to be guided:—

1. That none but an able and thoroughly qualified person be appointed as Superintendent of the Institute.
2. That no Missionary or Catechist be employed until he has been examined and in all respects approved of by the Committee.
3. That no Agent be sent into any parish unless at the request or with the entire concurrence of its minister.
4. That, in conducting controversial meetings on the Sabbath evenings, nothing shall be allowed which would either sanction lay-preaching or be inconsistent with the sanctity of the Lord's-day.

Upon these general principles, assuming that they would not be disapproved of by the Assembly, the Committee resolved to act, and their designs were much facilitated in consequence of a Special Mission to Roman Catholics having for some time existed in Edinburgh. This Special Mission, it is scarcely necessary to remind the House, was conducted, and with considerable success, exclusively by members and friends of the Church, who were anxious to consign to your Committee the machinery which they had originated and were zealously carrying on.

Several conferences took place between your Committee and the representatives of the Special Mission, all of them of a character the most cordial and Christian, with the view of so modifying the machinery as, on the one hand,

not to forego the efficient support of those who had hitherto conducted it, and, on the other, to harmonise it with the most unlimited supervision of the Committee, and their responsibility to this venerable House.

The result of these conferences has been most satisfactory, and, when the plans now adopted have been fully in operation, and, as they humbly anticipate, by the blessing of God, have produced visible fruits of good, your Committee are persuaded it will be evident, not only that they were guided in this matter by a sincere desire to discharge the duty committed to them, but that Providence at the outset of their labours opened up an instrumentality which might materially assist them, and of which it was therefore judicious to avail themselves.

After these explanations of the alliance which has been formed with the British Reformation Society, and the adoption of the machinery formerly belonging to what was called the Special Mission, the Committee beg respectfully to report both the amount and nature of the agency at present under their charge.

The Committee, having failed to obtain the services of a person, in all respects such as they desired, to be permanent head of the Institute, were unanimously of opinion that Mr. William B. Turnbull, Licentiate of the Protestant Institute, London, was well qualified to act temporarily in that capacity, and therefore nominated him *ad interim* at a salary of £160 a-year, to be paid by the British Reformation Society.

The duties of his office are of the utmost importance, the training of those who are to act as Missionaries and Catechists or Scripture-readers; not merely to lecture them on the errors of Popery, but so to explain and by examinations satisfy himself that they understand the ground on which Protestant truth is rested, and the arguments by which Popish error is refuted, as that they shall be approved by your Committee as worthy of holding an appointment in connexion with the Church. Before conceding any such appointment the Assembly may rely that the Committee will keep in view the piety as well as the knowledge of the applicant, his judgement as well as his zeal. It is proposed to open the Institute soon after the rising of the present General Assembly; and, should this proposal receive your sanction, it will gratify the Committee to be informed of persons from any part of Scotland who may promise to give satisfaction as students at the Institute, and ultimately as labourers in this department of work.

Already the Committee have under their care a week-day evening school. As they are persuaded that, if any real good is to be accomplished, the scholars must be taught not only secular branches of education but also those saving truths which sanctify knowledge and give it a salutary direction, the Word of God is at every meeting read; and, that all their efforts without the Divine blessing will be profitless, prayer for that blessing is at every meeting offered up in the name of Jesus the only Saviour, the One Mediator between God and man.

To the success of such a seminary obstructions from a quarter, which it is unnecessary to name, might naturally be expected; but the Committee are thankful to say that the School is at present attended by 32 scholars, all of them Roman Catholics or in a state of progress from the darkness of Popery to the pure light of the Gospel. Of the efficient state of the Sabbath schools, attended by about 100 young persons, the Committee cannot report too favourably, nor of the anxiety and diligence of the instructors.

This, the Committee are assured, will give satisfaction to the Assembly, knowing well the deep interest which it takes in the godly education of the youth of the land, and the unexampled efforts which it is making to secure this invaluable object. 13 Agents are, moreover, employed, some of them Missionaries, and some only Catechists or Scripture readers, in visiting Roman Catholics in their own houses; and it would be easy from the journals of these to produce undeniable proofs of their success, notwithstanding some discouragements with which they occasionally meet, but, for

reasons which are very apparent, it would be unwise particularly to refer to them.

One evidence, however, may be quoted, viz., that after due probation, so as to test their sincerity and intelligence as to the step which they proposed to take, several Roman Catholics at the last celebration of the Lord's Supper in this city joined with our flocks in communion.

In addition to all this controversial meetings are held every Sabbath evening, attended on no occasion by fewer than 1100 persons. Of these a considerable number are Roman Catholics, venturing to assert their right of private judgement, candidly to hear explained to them the doctrines which they had learned from infancy to anathematise, and frankly to state whatever difficulties occur to their minds.

The Committee have reason to believe that some degree of good has resulted from these controversial meetings.

The Committee have only further to add that two courses of public lectures were delivered in the vicinity of Edinburgh under their auspices and with their assistance, which, it is hoped, may have been accompanied by profitable results.

It will be evident from the outline above given that an important advance has during the past year been made towards complying with the wishes of the Assembly; that a systematic and religious agency has been set on foot, which, so far as it has gone, is working satisfactorily. The agency, however, is limited, and its sphere of action confined to a particular spot. That should not, cannot be permitted to remain. The General Assembly takes an equal interest in the religious welfare of all parts of the country, the most remote as well as the nearest the capital, or the capital itself; and therefore the Committee deputed by that venerable body, and acting in its name, feel it incumbent on them to extend their operations, to establish their Agents wherever they are needed, in rural and sequestered parishes as well as in those cities to which Roman Catholics from a Sister country usually resort; so that the commencement which has been made, although important in itself, and as a school where Missionaries under training may receive practical instruction in the work before them, can only be regarded as a commencement, a starting-point from which should emanate over the length and breadth of the land messengers carrying the glad tidings of salvation, publishing peace through faith in the infinite sacrifice of the Lord, and endeavouring to lead those who are beneath the shadow of Popish darkness into the light and glory of the Truth.

Nothing short of this do the Committee contemplate; nothing short of this do they feel that they are warranted in aspiring after, if they are to reach the object for which this venerable House appointed them, and most earnestly do they implore the great Head of the Church to bless and prosper their undertakings. Should the Committee be re-appointed, they trust that, aided by the prayers and contributions of our flocks, they shall be able to report hereafter that they are making progress towards this desirable end. It would be as unbecoming as it is needless to dwell upon the reasons prompting the Church to put forth increased energy in this department of missionary work. The times in which we live are not those when the institutions which our fathers held sacred, and the establishment of which cost them so much, not for their own sake only, but also for that of their posterity, are regarded with wonted reverence and approval; opinions the most latitudinarian are speciously advocated under a borrowed authority from the Bible. Popery is in many places wearing the external appearance of Protestantism and thereby seducing the ignorant and unwary. The agents of Rome are unceasing in their efforts every-where; at one time, by unscrupulous attacks upon the Churches which God has for ages made the pre-eminent blessings of our land; at another, by intruding into the secret councils of the nation; recently, by an aggression on the prerogatives of the Crown; at all times, by endeavouring to keep her votaries in darkness, and to seduce others to surrender to her sway.

Verily these are times when the Church of Scotland should be doubly active, knowing, as we well do, that Popery is but another name for despotism, enslaving the intellect, deadening the conscience, placing innumerable barriers between the soul and the Word of Life, which alone can heal it; and that its object is to prostrate the tree of religious liberty which our fathers planted, and around which they offered the most fervent prayers to Heaven that it might be preserved till the latest ages, and spread its branches far and wide to bless posterity. In conclusion the Committee most humbly place upon the Table of the venerable Assembly this their Annual Report for its favourable consideration.

Dr. HILL moved that the General Assembly approve of the Report of the Committee on Popery, record their thanks to the Committee, and especially to the Convener, for the diligence and zeal with which they have prosecuted the matter to which they were directed, and authorise them to extend their exertions so far as circumstances permit and render advisable.

Dr. GRANT then introduced the notice of the House the Rev. Dr. Blakeney of Birkenhead, Liverpool, Honorary Secretary to the Protestant Reformation Society, and proposed that the Assembly should hear a statement by that gentleman, although at that late hour he could not expect that Dr. Blakeney could address them at that length which his position, character and abilities would otherwise have warranted.

The Rev. Dr. Blakeney then addressed the House, stating that he would not at that late hour detain them, and after a brief introduction said—I thank you for the privilege you have afforded to me of appearing at the bar of your venerable House. I thank you especially for the good-will which it indicates towards a Sister Church, and I hope that the proceedings of this day will give evidence to the World at large that there are churchmen on both sides of the Tweed who can strive together with one heart and one mind for the faith of the Gospel. We have great principles in common not only as Christian churches but as national establishments of the United Kingdom. We have common interests and common foes, and I trust that we shall likewise have, through the blessing of God, a common, vigorous and successful action for the maintenance and extension of the Kingdom of our God. May God bless the Churches of this realm, and enable them in harmony with each other to contend for the faith which was once delivered to the saints. But there is a point of view in which the co-operation of Churchmen, north and south of the Tweed, is most important. There are those who carry the high notions of an exclusive hierarchical succession so far as to admit, on the one hand, the ministry of the Romish priesthood and the validity of the Romish sacraments, and to deny, on the other, the orders and sacraments of the Churches of the Reformation. The advocate of Romanism appeals with triumph to such views, and seduces many an unwary soul thereby. The Reformation Society refutes this theory in its tracts and larger works, and I am happy to say that the leading Clergy of the Church of England are right-minded on the subject. But mere argument, mere theorising will not be sufficient. The Romanist, the Romanizer, and the Protestant, too, will look for something of a more practical character. I rejoice therefore that the Scottish churchman and the English churchman can now shake hands across the borders, evidencing to the World that, while each retains his own polity, they are one in heart and soul, determined to stand together for the common faith. This co-operation will be most important, as offering check to the extreme party to which I have referred. It will be seen that true sons of the Church of Scotland and true sons of the Church of England can combine for good. And let it not be supposed that, in giving utterance to these sentiments, I am diverging from those of the Church of England. I rejoice that the Church of which I am a minister gives no sanction to the views of the Romanizers, who endeavour to find shelter under certain ambiguities in the prayer-book, but

who cannot fairly evade the force of the plain, decided statements of our dogmatic formularies. Look at the 23d article.—“It is not lawful for any man to take upon him the office of public preaching or [ministering the sacraments in the congregation before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord’s Vineyard.” It does not say “by Bishops who have a succession from the Apostles” but “by men who have public authority given unto them in the congregation.” It is well known that this article was drawn up, as Bishop Burnet testifies, with a view to the Reformed Churches. Look at the works of the fathers of the English Reformation. They rejoiced at the German Reformation, and invited the assistance of German divines—Peter Martyn and Martin Bucer. It was the persecuting Laod who first attempted, but attempted in vain, to establish a semi-Popish system in the Church of England; and look at the 55th canon, which contains an important principle. I well remember the first meeting which I attended in Edinburgh. A minister of the Church of Scotland opened the meeting with a prayer, in which he invoked a blessing upon the Churches of England, Scotland and Ireland. After the meeting I expressed my satisfaction to him, and I told him that the 55th canon directs the clergy of the English Church to call upon the people to pray for Christ’s Holy Catholic Church—“that is,” says the canon, “for the whole congregation of Christian people dispersed throughout the World, and especially for the Churches of England, Scotland and Ireland.” Mark—“especially for the Churches of England, Scotland and Ireland.” This is the canon law of the Church of England. This canon was drawn up in 1633, when the Church of Scotland was Presbyterian. I rejoice, therefore, that the Church of which I am a minister does not exclude herself from but takes a position amongst the Reformed Churches. Away, then, with the human figment, that no Church is a Church of Christ which does not possess a particular kind of hierarchical succession. I rejoice that northern churchmen and southern churchmen are now about to co-operate, and in that sentiment I am joined by a large body of clergy in England. We love the Church of Scotland—we love her evangelical formularies—we love her for the Truth’s sake—we sympathise with her in all her struggles, and are ready to labour for her in her efforts—to weep with her when she weeps, and to rejoice with her when she rejoices. And our earnest prayer on behalf of Zion in Scotland as well as England is,—“Peace be within her walls, and salvation within her bulwarks.”

Dr. Bisset, in moving the thanks of the Assembly to Dr Blakeney for his interesting address, said that his fame was in all the Churches, and that no members of that House could be ignorant of his high character and attainments—“not to know him was to argue one’s self unknown.”

The Moderator (Dr. Grant) then in a beautiful and eloquent address tendered the thanks of the Assembly to Dr. Blakeney.

The Assembly adjourned at a quarter to 2 A.M. till Saturday at 11 o’clock A.M.

Saturday, June 2.

The Assembly met at half-past 11, the Moderator in the Chair.

Mr. Phin, Galashiels, gave in reasons of dissent from the deliverance of the Gen. Ass. on the Report of the Committee on Popery:—

Mr. Mackenzie, Lasswade, and Mr. Blake adhered to these reasons of dissent.

FOREIGN MISSIONS.

Dr MACFARLANE, Duddingston, gave in the Report of the Foreign Mission Committee:—

In Calcutta the work of the Mission has been prosecuted during another year with that steadfast zeal and ability which have always characterised the devoted services of the Rev. Messrs Ogilvie

and Anderson. For many years it has been leaving an extensive body of the native youth with the soundest Scriptural knowledge, using every appliance, whether through the chapel or the school, to enlighten the darkened understanding and to impress the hardened heart. In his last annual statement Mr Ogilvie says: “With respect to the efforts which we made during the past year to fulfil our mission, we trust we can say that we have endeavoured, so far as we could, to make known the Gospel of salvation to all within our reach. By means of religious instruction communicated to the hundreds that daily assembled in the Institution—by lectures delivered every Sunday evening—by having the Gospel preached to the adults almost every day in the Bengalee chapel—by employing our converts in the conducting of Sunday classes and in the distributing of religious books,—by these and similar agencies we have laboured to diffuse a knowledge of Divine Truth and to save men’s souls. I have already mentioned that in the course of the year several persons came forward as candidates for baptism. I regret to add that, after continuing for some time under probation, these have with one exception now withdrawn.” Mr. White, who was ordained by the Presbytery of Edinburgh, has reached his destination in Calcutta and has for several months been engaged in the work of the Mission. His own letters indicate the zeal with which he has entered on his new sphere of labour. Our latest accounts are conveyed in a letter from Mr. Ogilvie, dated March 22:—“In a communication, which I addressed to you some weeks ago, I said that we hoped to be able at no distant period to send you the intelligence of the baptism of at least one native convert. I am happy to inform you that the person then referred to was baptised at a missionary prayer-meeting, held in the Scotch Church, on Wednesday, the 7th of March. Beyond announcing the fact of his baptism, there is little else to be stated respecting him.”

The mention of Madras Presidency cannot fail to suggest the cheering intelligence, with which we were recently greeted, of the conversion of 8 natives, and of their subsequent admission by baptism into the Christian Church. This may be instrumentally traced to the devout and unremitting efforts of the Rev. Mr Grant. To all the friends of Religion at Home the intelligence thus conveyed cannot fail to be highly gratifying. We are happy to say that in this Presidency the considerate and wise intervention of the last General Assembly, in sanctioning the erection of Presbyterian bodies in India, has already been productive of good. The Act which was then passed, authorising “the Kirk-Session and missionaries” at the three Presidencies “to act together in the matter, of licensing native converts to preach the Gospel, and also of licensing and ordaining those of European and Indo-British birth in India, who may be desirous of entering the holy ministry under the authority of the Church of Scotland,” has been made available at Madras to the very desirable object which it contemplated.

At Bombay the Committee have been constrained under a sense of duty to discontinue the services of the Rev. Mr Ferguson. That this alternative was a painful one to the Committee may well be believed. In such circumstances it is evident that Mr Wallace, the other missionary at Bombay, has, by the vacancy thus created, been placed at much disadvantage in carrying on single-handed the work of the Mission; and the Committee have not lost sight of the importance of sending out to his assistance an additional labourer. It appeared to the Committee that their object would be most effectually gained—at least in the meantime—by sending out Mr Thomas Hunter under the approval and sanction of the General Assembly. Accordingly during the past year Mr Hunter has been under the charge of the Committee, and has acquired a competent knowledge of the Hindustanee language. The Report then proceeds to mention that several years ago a munificent contribution was sent to the Committee, through Dr. Muir of Edinburgh, for a mission to the Seiks. It was generously gifted by General and Mrs Campbell of Lochnell out of funds left them by a near

relative—Captain Murray—for the purpose of establishing a mission in the Punjab, where Captain Murray long lived. This contribution has hitherto lain in obeyance. It appears annually in the accounts as the “Murray Fund;” and, with the consent and approval of all parties concerned, the interest arising from it has been appropriated to other purposes till a convenient season occurred of establishing the mission. It now amounts to about L. 1500; and, as from recent inquiries instituted by the Committee they have the gratifying prospect of being able at no distant period to accomplish this truly benevolent and Christian enterprise to the Seiks, it is respectfully proposed that under the authority of the General Assembly the work may now be begun. In accordance with this, they have to ask leave for the Presbytery of Edinburgh to take Mr. Hunter on trials that he may be licensed and ordained, if found duly qualified, as the first missionary to the Punjab. The Committee desire to express their confidence in his piety, talents and missionary zeal. It is further intended that, in occupying his ultimate sphere of labour at Lahore or in its neighbourhood, another missionary may be associated with him, that he may not be alone on this very remote territory. The Committee then refer to a “Despatch to the Government of India on the subject of General Education in India,” a copy of which was remitted to a Committee for their consideration and afterwards considered by the General Committee on the 15th March; when Dr. Bryce laid on the Table a series of resolutions, which, reserving the opinion of the Committee on the general principles of the Despatch, proposed to affirm, “That the acceptance of grants of aid under it by the School and Mission of the General Assembly will offer no violence to the principles on which this Institution is founded.” This was met by the amendment, “That the Committee are of opinion that, having regard to the primary object of their operations in India as of a strictly missionary character, they cannot feel themselves at liberty to accept the grants held out to them in terms of the Government Despatch.” The amendment was carried by a majority of 7 to 3; upon which Dr. Bryce dissented.

With regard to Funds, the Committee report that in the church-door collection in the present year there is a considerable deficiency. The sum reported is £2908, 1s. 6d., whereas in 1854 it was £3177, 3s. 9d. It is noted, however, that for several years there has been an increasing number of congregations collecting, so that, while in 1851 they were 751, in this year they are 866.

Dr. CHARLES, Kirkowan, in moving the approval of the Report, complained of the inadequacy of the Funds, whether as compared with the resources of the members of the Church or the sums raised by other Christian bodies engaged in the same great work. He ascribed the comparatively limited success of the Mission to the deficiency of the Church in faith, zeal and earnestness; and never, until she shook off carnality, selfishness and sloth, attained a higher measure of Christian life, and woke up to a higher sense of her responsibilities, would she rise and shine as she ought on a dark, troubled and sin-slaying earth. The Rev. Doctor then spoke to the results of the efforts of missionary labour in India, and expressed his conviction that the various agencies employed there were telling on the native mind in a way that sooner or later must issue in the moral and spiritual regeneration of the people.

Dr. CRAIK, in seconding the adoption of the Report, eloquently enforced the principles on which alone they could expect to prosper in the great work of evangelizing the Heathen, and said that the great object for which the Church of Scotland was preserved was that she might send forth the

knowledge of the Gospel to every one that would listen to the sound.

The MODERATOR then conveyed the thanks of the Assembly to Dr. Macfarlane for his deeply interesting Report.

SABBATH SCHOOLS.

Dr. CRAIK read the Report of the Committee on Sabbath Schools. It appeared that in the bounds of 12 Synods there were 1283 schools, with 90,846 scholars on the roll, an average attendance of 67,577, and 7030 teachers, showing in all these respects a marked increase since 1851. Instead of 1283 schools now reported for only 12 Synods, the number in 1851 was 1095 for all the parishes then reporting; instead of 90,846 scholars now on the roll, the number then was 63,179; and instead of 7030 teachers now reported, there were then only 4927. The Committee, having had under their consideration the subject of providing one uniform system of lessons for the schools, recommended that this should not be gone into, and they concluded by stating that the examination of the various schools in the 12 Synods that have been reported gave evidence of such influence and vitality in the Church of Scotland "as might well put to silence the assertions of her open enemies, and correct the misrepresentation of those who seem to imagine that, because division and dissent exist in Scotland, the Established Church ought quietly to retreat from her prominent position and distinctive character."

Mr. HORNE, Corstorphine, in moving the adoption of the Report, remarked that he looked on this as one of the most valuable schemes of benevolence in which the Church was engaged.

Dr. ROBERTSON seconded the motion. He considered that the progress of Sabbath Schools was one of the most hopeful signs of the times.

The thanks of the Assembly through the Moderator were then conveyed to Dr. Craik.

EDUCATION IN INDIA.

Dr. BRYCE moved that the overture on this subject be now read.

The overture from the Synod of Fife having been read by the Clerk,

Dr. BRYCE further moved that the official communication from the Government of Bengal, addressed to the Missionaries, be also read.

This having been agreed to, and the communication, setting forth the conditions on which the Government of Bengal were prepared to grant aid out of the public treasury to the Schools and Missions of the Church of Scotland at Calcutta, read,

Dr. Bryce said, The official communication now read brings before you the whole question in a shape in which it must be considered and disposed of. It will be my duty to put the House in possession, as far and as briefly as I can, of this question, and to explain what is the nature and the import of the "Despatch" now on your Table, of which perhaps very many members may be ignorant; but which, so far fortunately, the document now before you very clearly explains. The Government of India, acting under this "Despatch," is now engaged in organising a general system of Education for the benefit of their native subjects. In 1814, on the renewal of the Company's charter, a sum of money was directed by Parliament to be appropriated yearly to this object. Until 1821 this sum was unappropriated to its object; and, on the

matter being at length taken up, the views of the Legislature were carried out by the funds being applied to the instruction of the natives in European literature through translations of European works of literature and science into the classical languages of India—the Sanscrit, Persian and Arabic; and instruction in this manner conveyed necessarily to the better and higher classes alone of the natives. This appropriation came to be loudly complained of, as confining the funds within a narrower sphere of operation than was contemplated by the Legislature; and by a minute of Lord William Bentinck, then Governor-General, they were in 1834 opened-up to the instruction of the natives in European literature through the vernacular and English languages, and thus made available to a much larger body of the native population. This was the first and great step in advance. When it was taken, the corresponding Missionary Board of our Church at Calcutta applied for a portion of these funds to be appropriated to your school and mission. It fell to my lot, as a member of that Board, to wait on the Board of Education to prefer this request; and by Mr. Macaulay, who was then at the head of the Board of Education, this request was refused on the ground that, as your school was professedly an institution to overthrow what Mr. Macaulay was pleased to call the Established Church of India—namely, the Brahminical, it would be unjust to tax the Hindoos to aid and assist in such an object. In this situation matters remained from 1835 to 1854, when another step in advance in educational progress, to which I shall now draw your attention, was taken. That step was to offer to yours, and to all Christian schools, the "grants in aid" of their exertions to educate the natives, which had hitherto been refused; and I feel assured that this House will agree with me that this was indeed a great and important move in the right direction. It is this offer that is now before you. It has been made to your missionaries in Calcutta, and they now await your directions, whether they are to accept of them or not. I need not say that your decision must be guided by the conditions on which the aid is now offered. If these conditions do not violate the principles on which your school and mission rest, or interfere with the object which they were created to carry out, no doubt can hang around your determination. What, then, are the conditions which you are this day to consider? But, before I attempt to set these before you, I must advert to a part of the Governor-General's system, even more encouraging and important than the granting of aid to your schools. They are about to erect Training and Normal schools, that schoolmasters may be furnished to the zillah, or, what may be called really, the parish schools of India; and under this "Despatch" the pupils educated at your school and mission are eligible for reception. It will not only form no obstacle that they have received from you a religious Christian education and a secular education, imbued with a religious spirit, but even such of your pupils as have become converts are not debarred by anything in this "Despatch" from entering the Training and Normal schools, and in time going forth as teachers of their countrymen over all India. I would beg of this House to keep this in mind; and surely it must be apparent to every one how mighty the benefits that may result from such a system, under which, although the Government schoolmaster is to

be confined to giving secular instruction alone, he may give that instruction in the spirit which he has imbibed at your institution. Now, Sir, I hold this provision in the new system as far more valuable than even the grants that are offered. But let it be remembered that these "grants in aid" are really offered to you as instruments of conveying Christian knowledge and instruction. You accept the grant, you devote as much or as little as you please to your secular or your Christian department. The Government interferes not with your doing so; only, when their inspector comes to inquire how far you are entitled to these grants being continued, he examines your pupils solely on the secular knowledge which you have given them. He is specially prohibited from inquiring into their progress in Religious truth. But, Sir, beyond Training and Normal Schools, the Government is now erecting Universities; and this "Despatch" further offers to your scholars along with others the substantial and honorary advantages attached to Universities—scholarships and degrees—and through this channel opening up to your pupils, if qualified, entrance to the public offices of Government. Yet, Sir, within the Committee, whose Report has been read, this "Despatch" has been stigmatised as "godless" and an "unclean thing," and the Government of India and Court of Directors as indifferent, if not hostile, to the progress of the native subjects in Christianity. I am not here to vindicate the gentlemen who sign this "Despatch" from such imputations. They will not surely be affixed on them by any who look into the "Despatch" itself, and find these gentlemen acknowledging most warmly the services of Christian missionaries employed in the work of converting these native subjects to our faith, and styling their exertions, as they do, "noble exertions." But it is said they teach no religion in their schools. It is true within their own schools they confine themselves entirely to secular knowledge—their avowed principle is neutrality in religious instruction; and how do they carry it out within their schools? If they exclude dogmatical instruction in the Bible, they exclude it also in the Shaster and Koran. I am not saying this "religious neutrality" even within their own schools is a sound principle. I think I shall show you it is not a profitable system to be carried out by any government. But the question to day is not with the Government schools, but with your own schools, and for them Government leaves the most ample room and liberty and encouragement for Christian instruction. But it is due to the Government of India further to state that, if the Bible is not yet introduced as a text-book within their schools, it is admitted into the libraries of these schools, the scholars have free access to read it, and the masters may give them instruction in its truths, if they desire it, out of school. I trust, Sir, that the Government is on the transition state of carrying the Bible from the library to the school-room; and I do look forward, and that speedily, to a consummation so devoutly to be wished. If you look into the "Despatch," you will find that the Court of Directors, when they notice the fact of the Bible being placed in the libraries of their own schools, add these words—"This is as it should be;" and I ask if this is not encouraging to our hopes that the Volume of our Faith will ere long be found where it ought to be under a Christian Government, taught in the Government as well as the Missionary

schools as the rule of faith and the basis of all moral instruction. Is it to be supposed that the Indian authorities are blind to the value of such instructions as a mean of perpetuating their own power? If you look into the evidence taken on this subject before the Committees of Parliament, you will find their highest servants, their bishops and chaplains, along with the missionaries, bearing testimony that the class of natives most obedient, most attached to the British rule and contented under it, are the converts to Christianity, who at this moment form a body over India of upwards of 100,000. But I would almost ask—Is not Christianity already taught within their own schools?—Does not Religion find a place in what is there taught? In these Government schools Bacon's Essays, Milton, Johnson, Butler's Analogy, Paley's Evidences, are read as text-books; Abercrombie's "Intellectual Powers" and his "Moral Feeling" are studied daily as part of the ordinary curriculum. True it is that still the principle on which these schools are conducted is said to be neutrality in religious instruction, and I am not called on to discuss the question whether, where such books are taught, such a principle can be held as respected. But it may be so accounted by the natives, whose children are educated in them; I, for one, cannot denounce the policy, which dictates the course pursued, of going at present no farther where opposition to going farther is made. I desire most earnestly to see the example of the Marquis of Tweeddale followed, who introduced the Bible at Madras, wherever the reading of it was voluntary, not compulsory; and I concur in opinion with those who have urged and are urging on the Indian authorities that this ought to be allowed; but I cannot but keep in mind that the Government of India are not dealing, as is the Government at Home, in the matter of a religious instruction to its subjects, with those who acknowledge the same rule of faith, and only differ on its interpretation; but with those who have not yet accepted that rule, and the acceptance of the rule itself; and the manner in which this most important end is to be sought, I am willing, for one, to leave with the Government. But one word more and I am done. While I do not call on this Assembly to be guided in their decision by what other religious bodies have done, I may be allowed to state, as a fact that ought at least to screen the "Despatch" from being stigmatised as "godless," or the "grants in aid" as "the unclean thing," that these grants, offered under this "Despatch," have been thankfully accepted by the Church of England Missionary Society, and by the Society for Propagating Christian Knowledge; and I would remind the House that, while the number of native Christians, of whom, in 1854, our mission could boast, was 288, that of these bodies was about 70,000, while our schools are 41, the schools of the Church of England are 884. I believe—although I am not entitled to speak from authority—that the Free Church has also agreed or is agreeing to accept these grants. I would just ask the Assembly, if under these circumstances the Church of Scotland should refuse them, in what a position your schools in India will be placed? Every other school will be assisted by the Government, the road to scholarships and degrees in the Universities opened to them, and with these entrances to situations and offices in the public service. From all these the pu-

pils of your Institution will be shut out. But it has been said we ought to have regard to the missionary character of our Institution. I agree with my Rev. friend, Dr. Robertson, that the platform of our missionary operations ought to be enlarged; but, in the first place, these "grants in aid" will just enable you to do so; and, in the second place, our schools, which I am not prepared to give up, may be maintained all the more efficiently. I am for preserving both; and I maintain that the acceptance of these "grants in aid" is altogether consistent with a regard to the character of the mission as much as of the school. I acknowledge I am not a little curious to hear on what grounds those who are opposed to these grants are to take their stand. I shall not anticipate what they may be. I have already detained the House too long, and I shall reserve my right in reply to advert to these grounds when they are before the House. I have to move that the General Assembly, having had before them a Despatch on General Education in India, and duly considered the same, and also having considered the conditions on which the Indian authorities are ready to afford aid in carrying out this object to the Christian institutions now engaged in the work of Native Education, resolve that these conditions are such as the Church of Scotland may accept for her Schools in India."

A desire having been expressed to hear Dr. Macfarlane, the Rev. Doctor, who is not this year a Member of Assembly, stated that he had nothing further to say than this, that, if the Board of Missions did not get a favourable decision as to the resolutions to which they had come (one disapproving of accepting the grants), they could not carry on the business of the Mission Committee.

Dr. GRANT, as one of the majority in the Mission Committee, stated the reason why he had formed his opinion that the grants should not be accepted. His conviction was that in consistency with their principles as Christian men, and as a Christian Church, they must refuse the so-called boon. He had read the Despatch of the India Board with unaffected surprise, as he did not meet in the course of it one line which proved that it had been penned by men who believed in the Christianity of our land. The Bible was practically pushed into a corner. True, it was in the school-library, but it was not in the school-room, and, if it had to be consulted, it must be consulted privately. This was just the principle on which many individuals and Government were at present acting—they found that men differed in opinion on religious matters, and their cure for this was to ignore Religion altogether. He asserted that the operation of those grants would tend directly to prevent the Christianising of India. What would be its effects on the natives? Could they suppose that the British were sincere in the religion they professed, or that it contained what was exclusive truth? Would they not rather think that the God whom Christians professed to worship was just like one of their own local deities? He thought they were called to protest against this "Despatch" as involving the grossest errors of modern times, and that it was an unclean thing which they ought not to touch. The system of education proposed was a godless one. The Rev. Doctor then noticed in detail the principal features of the measure. Though Religion was to be excluded, the Government Inspector was to take cognizance of the moral elements. He held that

any attempt to teach the people of that country morality, as distinguished from Religion, was an infidel idea. To the superstitious and idolatrous natives of India it was indispensable, before they could be taught morality, to teach them that there was One Living and True God, and to instruct them that the Gospel alone could tell them what that God really was. He trusted that the Church would have no hesitation in rejecting the grants, and he hoped that the Assembly would homologate the decision to which the Committee on Foreign Missions had come.

Dr. ROBERTSON entered into an explanation of the grounds on which he had come to be of opinion in Committee, that the grants should be declined. He thought that the acceptance of these grants, the result of which might tend to raise other objects in the minds of the Hindoo students, would be to distract their attention from the religious training which it was the aim of their missionary schools to impart. In reference to the remark, that the Church of England had accepted the grants, he explained that in many of the missionary stations of that Church in India the pupils attending their schools were baptised, which was not the case with the children attending the schools in connection with the mission stations of the Church of Scotland. He moved that, "Having learned the terms of the Despatch on the subject of Education in India, of January, 1854, the General Assembly, having regard to the primary object of the operations of this Church in India, as of an essentially missionary character, does not consider itself at liberty to accept of the grants in aid on the terms on which they have been offered in the Despatch, and the House instruct the Committee on Foreign Missions to furnish the Missionaries in India with copies of this deliverance."

Dr. CHARLES seconded the motion.

Sheriff BARCLAY said he had changed his opinion on the subject since he had heard it discussed, and he was now convinced that the grants should not be accepted.

Dr. COOK, St Andrews, said he did not feel himself at liberty to second the motion of Dr. Bryce, but he at the same time felt that there was not enough of information before the House to enable him to concur in the motion of Dr. Robertson. He was quite prepared to leave the matter in the hands of the Committee without committing the General Assembly by any deliverance; but beyond that he did not feel himself at liberty to go. He moved that the matter be remitted to the Committee, in order to obtain further information to be laid before next General Assembly.

Professor SWINTON agreed with Dr. Cook that the General Assembly, in the absence of more detailed information, should not commit themselves at once against the acceptance of the grants, and in support of his views quoted from the Government Despatch.

The Rev. G. MITCHELL, of Doune, would second Dr. Bryce's motion, but preferred Dr. Cook's. If the acceptance of the grants in aid involved any sinful compromise, he would not accept them. In offering these grants, however, the State was in so far fulfilling its duty to the Church of Christ. The offer was in beautiful accordance with the prediction,—"The kings of Tarshish and the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts." And, while these grants were a boon to the Church, th

acceptance of them would accelerate the blessed era, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Dr. BRYCE, whose motion for want of a seconder fell to the ground, intimated that he would support Dr. Cook's motion.

The House then divided, when the motion of Dr. Robertson was carried by a large majority. The Assembly adjourned at a quarter to 6 o'clock till Monday.

MONDAY, June 4.

The Assembly met to day at 11—Dr. Bell, and for some time Dr. Grant, presiding.

Dr. BRYCE gave in reasons of dissent from the resolutions against the deliverance of the Assembly on the subject of Education in India. He also gave in reasons of dissent from the decision of the Assembly in the Creich case.

THE SCOTCH EDUCATION BILLS.

Dr. GRANT read the draft of petitions proposed to be transmitted to Parliament in accordance with the Resolutions of the Assembly against the Education Bill of the Lord Advocate and in favour of the measure of Mr. Stirling. The Rev. Dr. said it was agreed to transmit the petitions to the House of Commons immediately, and those to the Upper House if or when either of the bills referred to reached that stage. He would take the opportunity of proposing that the petition to the House of Lords be entrusted to the Duke of Buccleuch, whose conduct and kindly use of his powerful influence in support of the views of the Church in this matter entitled him to their infinite admiration and gratitude. In the House of Commons there was a worthy scion of the same worthy house, a young nobleman who had taken what he might call a hereditary interest in this matter, and who had twice with great eloquence and feeling expressed his views on this subject to the House. He begged to propose that the petition to the House of Commons be entrusted to the Earl of Dalkeith, the Member for this county.

The drafts were approved of, as were also the proposals to transmit the petitions to the noble persons named.

EXTENSION OF EDINBURGH NORMAL SCHOOL.

Dr. HILL read the Report of the Special Committee appointed along with the Education Committee to consider the subject of the new arrangements consequent on the altered scheme of examination. They reported their opinion that it was absolutely necessary that considerable additional accommodation should be provided, and that it was the most expedient course that a separate Female Training School should be erected, which would leave in the present building the requisite accommodation for male students, and also room for a museum and laboratory. The Committee recommended the Assembly to grant, for the purpose of raising the necessary funds, an extraordinary collection, which, they suggested, may be fixed for the second Sunday in May, 1856.

The Report was approved of.

SABBATH OBSERVANCE.

Dr. MUIR read the Report of the Sabbath Observance Committee. It remarked that the Church's Confession declared the awful sanction and the matchless uses of the Sabbath institution, and that Confession was embodied in the Law of the land. And, though to human legislation Sabbath observance owed neither its authority nor its claims, yet the boon and advantage were not small by which, in promoting Sabbath observance, the Church of Scotland gathered aid from the country's statutes. What with the legislative character given by Act of Parliament to the Confession of Faith, as embodying the Sabbath ordinance, and what with many a civil enactment on the subject, there was in this matter (as the late Lord President Blair said) "no defect in the law as it stands. The statutes now in force, with respect to the observance of the Sabbath-day, are sufficient for the checking of whatever evils might arise." The General Assembly of the National Church, therefore, were fully entitled (even apart from her

highest of all grounds) to declare that they, who denied and transgressed the Sabbath observance, were disturbers of the good order of society as directly as any other violator of their country's statutes, and that from the Government of the land protection was to be looked for as broadly to the Sabbath law as to any other law. It was, however, to be lamented that enactments of Christian Legislatures on this matter seemed in so many cases to have almost fallen into desuetude, and that the most vigorous efforts have been made and, though withstood, had been repeated and still threatened to give a direct legislative sanction to Sabbath desecration; as, for example, in the opening of places of public resort and entertainment on the Lord's-day. In resisting these aggressions, the Committee were well aware that the enforcing of Acts of Parliament could never serve for the Christianising or conversion of men, yet they felt that human enactments, when copying the Divine law, were to be used for protecting the Christian people in the undisturbed enjoyment of their religious privileges, in restraining the open transgressor, and in preventing the contamination of sinful example. The Committee went on to refer to the resistance they and others had given to the design of providing by Royal charter for amusement and worldly pleasure on the Sabbath-day at the Crystal Palace at Sydenham. The Committee were convinced that the making of such a provision under Royal charter or Act of Parliament would amount to a most grievous national sin; that besides it would lead to the opening everywhere on the Lord's-day of receptacles for the vain and dissolute, enticing from religious ordinances and from the path of holiness multitudes of all classes and ages, and especially of the young; and that it was to transfer into Britain the Sunday fairs of the Continent, and thus tend to dissolve the bonds of society, and expose the nation to the judgements of God's righteous displeasure. The Committee accordingly prepared a memorial on the subject to the Queen, to which they obtained the signature of more than 1000 parish ministers, which memorial was duly transmitted to the Home Secretary. The effort of the Committee was only a portion of the zealous endeavours put forth by Christian Churches and Religious Associations throughout the land; and with satisfaction and gratitude they had to record the success of the resistance to this scheme, which mercantile cupidity had projected against the sanctity of the Sabbath law. Since that time renewed efforts had been made for that and similar ends, but it was not a little helpful to the Sabbath cause that the kindred proposal to open the British Museum, the public galleries of Art, and other places of secular interest, had been condemned by a majority of 225 to 48. It was also gratifying to find that leave had been given by the House of Commons to bring in a bill for the restraining of Sunday trading—which measure, though its scope was of a limited kind, pointed in a good and wholesome direction. After referring to various signs of the beneficial influence of the public movement in defence of the Sabbath, the Report expressed regret at the renewal of the Sunday steamer on the Clyde, but also satisfaction that the evil example had not been followed by any other Clyde steamer, and that the "Emperors" passengers did not appear to be numerous. The Report quoted with peculiar satisfaction the remarks of Lord Benholme in his note in reference to the resistance of the proprietor of the intrusion on his property, caused on the Sabbath by the passers of the "Emperor." The Committee drew attention to an evil which increased Sabbath desecration, namely, the smelting of iron, in which work a multitude of persons were employed in various districts on the Lord's-day, by which means the habits of irreligion and of contempt—or, at any rate, of neglect, of Christian ordinances—were widely and fatally contracted.

The extending of the smelting process into the Sabbath was done without the show of a single reason, except what arose from the prosecution of the gain of business. All application to or remonstrance with the parties concerned had yet however been in vain. Whether application to

Parliament might be successful for obtaining a legislative interposition in the matter, the Committee did not pretend to say, but the disastrous effects which were produced by this kind of Sabbath desecration in the religion and morals of the people assuredly called for very earnest attention. The Committee, in conclusion, had to notice the beneficial effects already experienced from the new Public-House Act. No doubt could exist as to the beneficial results of that measure in promoting the quiet of the Sabbath, and in lessening the number of cases of drunkenness and crime both on the Lord's-day and on the other days of the week. Various means had, no doubt, been resorted-to to elude its operation, among which the Committee noticed the practice of persons leaving the town and going into the country districts, and under the guise of *bona fide* travelers frequenting the houses where intoxicating liquors were sold. The means of checking such abuses were of course only to be found with the local authorities, and the Committee would earnestly solicit the cordial co-operation of Presbyteries and Kirk-sessions in taking such steps as might seem to be most effectual for maintaining the Act in its faithful administration, for rendering its provisions more stringent and for extending its advantages over the whole empire. As for themselves, the Committee begged authority to carry on still further their attempts to promote the cause of Sabbath observance, which they commended to the prayers and exertions of the Church.

Dr. GRANT, after some remarks on various subjects that had occupied the attention of the Committee during the year, paid a warm tribute of admiration and gratitude to the Convener of the Committee, whose prudence, wisdom and Christian zeal were conspicuous in this as in many other departments of the Church's work. Having important active duties to perform, making incessant calls on his time, his Rev. friend, who had now for many years borne the heat and burden of the day in discharging the duties of a large and important parish, and in doing so with unceasing assiduity and most eminent conscientiousness, he, instead of employing that spare time, which the youngest among them found it so difficult to secure, in the enjoyment of literary study, lent himself cheerfully and unremittingly to all those measures which, through the Committees of the Church or otherwise, tended to promote her general interests and those of the religious institutions of the land. He moved that the Report be approved of, and the Committee re-appointed to continue their labours, and that the thanks of the Assembly be conveyed to the Convener and through him to the Committee.

Dr. HILL seconded the motion, which was unanimously agreed to.

The MODERATOR then in appropriate terms conveyed the thanks of the Assembly to Dr. Muir and the Committee.

LAY ASSOCIATION.

The Report of this Association was laid on the Table of the Assembly, and on the motion of Dr. Hill the cordial thanks of the Assembly were tendered to the Association for their efforts in behalf of the Church's Schemes.

OVERTURES ON THEOLOGICAL TEACHING.

A Report was read from a Committee which was appointed to consider 5 overtures on various matters in connection with this subject. In reply to the overture of the Presbytery of Perth, the Committee stated that the declaratory Act of last year, prohibiting students of Divinity, before license, conducting public worship at the ordinary hours of Divine service, gives no sanction to their doing so at other times. In answer to the overture of the Presbytery of Dalkeith, the Committee did not deem it necessary that separate Professors should be appointed to teach Pastoral Theology, though they recognised the importance and necessity of its being taught. The overture by Dr. Woodford that, before students were admitted to the Divinity Hall, they should have obtained the diploma of B.A. or M.A., the Com-

mittee considered important, but were not prepared to recommend its adoption. Two other overtures on kindred matters were also partially approved of by the Committee.

Dr. HILL moved the approval of the Report, and that the Committee be re-appointed to carry out their suggestions and give further consideration, if necessary, to the overtures.—Agreed to.

THE ENDOWMENT SCHEME.

Dr. ROBERTSON read the Report of the Endowment Committee. After quoting from last year's Report the plan in which the Committee proposed to aim at endowments for about 150 chapels, taken in 5 groups, to be endowed by provincial subscriptions, the Report stated that, while some had been criticising the proposed plan, though in a friendly spirit, and while many more were deliberating on its merits, not a few had already decided to give it their countenance and support. During the past year subscriptions had been made in conformity with this plan to the amount of L.9600; and several additional subscriptions had been promoted. Subscriptions had been made also in full complement of the requisite endowment capital for 7 new parishes and in partial provision of such capital for 3 others, amounting in all to L.9040. This was exclusive of several sums which had been paid into the hands of the Treasurer for like objects, and of which the amount was L.1358, 0s. 6d. The amount of Church-door Collections, including parish and congregational subscriptions, and subscriptions and donations from private parties to the Central Fund, was L.3162, 2s. 6d. There was a slight increase of L.40 or so in the Church-door Collections over those of the previous year; which, however, was much more than counter-balanced by a falling-off in the amount of subscriptions and donations. But it was right to explain that this falling-off was owing to the fact that, of most of the few parish-subscriptions which were made to the Central Fund, the last instalment was paid up at last Assembly. The Committee cherished a sanguine hope that parish-subscriptions on a different principle, on a much larger scale and to a much wider extent, would be soon again entered into. Contributions from parishes at certain rates for each of 20 chapels formed an essential part of the plan of provincial subscriptions which they were now prosecuting. In respect of the Church-door Collections, while they could not complain, in common with some of the other Schemes, of a falling-off in this item of income, they yet felt that it came very far short of what they considered a reasonable estimate. Surely it were not too much to expect that the average collection from each parish over the whole Church should be not less than L.5. If an annual revenue of L.5000 or upwards were thus to accrue from this source, it would enable the Committee, without impairing the efficiency of the Central Fund, to increase considerably in the more necessitous cases their grants in aid, and therefore to bring several cases within the sphere of their operations, which were meanwhile excluded from it. The Committee rejoiced to have the privilege to announce that another new parish was on the eve of being erected by the munificent liberality of his Grace the Duke of Hamilton. It was understood that his Grace was to charge himself with the whole expense of the new erection, and that he had even further designs for promoting the efficiency of the Church on his extensive estates. It were superfluous to observe that a liberality so truly munificent made a very powerful appeal to the Church for increasing energy and faithfulness. Some steps had already been taken by the Committee to organise an effective scheme of Congregational Subscription. The task was not an easy one, still the Committee flattered themselves that most of the obstacles which had withstood their progress in this direction were in the way of being surmounted; and they entertained a sanguine hope that they might be able, under the head of Congregational Subscriptions, to make a satisfactory report of their diligence to next Assembly. It was with gratitude that they announced to the Assembly that of these subscriptions they had

received that morning from the Barony Parish of Glasgow an offering of first fruits. The Report then gave the following abstract of the income of the Scheme for the past year:—1. Church-door collections and subscriptions, and donations to Central Fund, and donations and subscriptions for particular churches, L.4520, 3s. 2. Contributions in complement of full endowment of 7 churches, and in partial endowment of 3 additional churches, L.10,704; value of endowment of additional church by his Grace the Duke of Hamilton, L.3100. 3. Additional subscriptions in Dumbartonshire, L.369, 10s. 4. Provincial subscriptions, viz., the Duke of Buccleuch, L.500; the Duke of Roxburgh, L.600; the Earl of Haddington, L.400; Lord Douglas, L.2000; an Heritor in Fife, L.3000; Mrs. Bruce of Falkland, L.500; Sir James Fergusson of Kilkerran, Bart., L.500; Mr. Campbell of Blythwood, for churches in Paisley, L.400; James Johnson, Esq. of Alva, L.500; James Lumsden, Esq., Glasgow, L.300; Thomas Erskine, Esq., L.100; — Aitken, Esq., L.200. — Knox, Esq., Glasgow, of Linlathie, L.200; Peter White, Esq., Glasgow, L.200; Edward S. Gordon, Esq., advocate, L.100; the Earl of Leven and Melville, L.200 (in all L.9600 of Special Subscriptions) and the Total Subscriptions for the year 1854-5 being thus L.28,293, 13s; and, the Amount reported up to the Assembly of 1854 having been L.165,907, 15s. 8d., the Gross Amount of subscriptions to the Scheme had now reached the sum of L.194,201, 8s. 8d. The Committee concluded by stating that they cherished a confident hope for the future, not merely from their past measure of success, but no less from the high character of the subscribers, and by the earnestness of purpose which they had evinced in the cause. Names would be found in the list which commanded universal respect—names of men who, as some of them were the first also in every good work. And those men were in earnest. They sought to promote their cause, because they trusted that in promoting it they should promote at the same time the best interests of all classes of the community. They found yet an additional ground of hope in the efficiency of the pastoral superintendence they had been privileged to see established in several of the newly erected parishes. By the benefits which from this superintendence had already flowed to them they afforded unmistakable evidence of the happy reformation which, with God's blessing, might be effected by a prayerful and energetic Christian ministry.

Dr. ROBERTSON, in giving in his Report, added that, though the subscriptions to the Scheme were somewhat less last year than they had been the previous year, they were not to suppose that the Scheme was in a less prosperous condition. Circumstances that were accidental prevented him having authority to record 3 or 4 additional subscriptions which he had reason to believe would be made to the Fund. Had these been recorded, the amount of subscriptions for this year, instead of falling short, would have equaled the amount of any former year. He had good reason to believe that a very considerable number of most influential men throughout the country had the subject under their most serious consideration. On the whole therefore, though the Report showed an apparent diminution, so far as he was able to judge of the prospects of the Scheme, he believed that at no time previous were they more encouraging—nay, he would say that in no previous year were they so encouraging. (Hear, and applause.)

Dr. BISSET, in the absence of Principal Lee, who had to withdraw on account of indisposition, moved that the Report be approved of, and that the best thanks of the Assembly be given to Dr. Robertson and his Committee. He said he believed that Dr. Robertson had brought qualities to the promotion of the Scheme such as perhaps no other individual within the Church possessed. They could not forget the marvelous progress under the most unfavourable circumstances that this Scheme had made, and how the Rev. Doctor had hoped amidst the fears of others, and how with untiring energy he had prosecuted the work which

enabled him this day to present so gratifying a Report.

Professor CAMPBELL, Aberdeen, seconded the motion.

Dr. P. CHALMERS, Dunfermline, stated that this Scheme had originated about ten years ago in the Presbytery to which he belonged. The first year the subscriptions amounted to but L.550; now, after ten years' labour, they had reached the sum of L.194,000. The Scheme was never in his Presbytery regarded as an impracticable one; and he had the gratification now to think that they now had under the Scheme obtained endowment for two *quoad sacra* churches in Dunfermline, the last having obtained its endowment only three weeks ago.

Mr. MACKENZIE, Lasswade, said he was one of those ministers who, when this Scheme was proposed, regarded it as being an impracticable one. He could not tell them, therefore, with what delight he had listened, year after year, to the accounts given in by Dr. Robertson of its extraordinary success. He could not but admire highly, as indeed the whole country did, the energy, enthusiasm and perseverance of that noble-hearted man.

Dr. CRAIK, in the course of some remarks, also bore testimony to the great labour taken in this matter by the Conveners of the Provincial Committees and others. The Rev. Doctor counseled application to Government in favour of this Scheme.

An overture on this subject was taken up from the Presbytery of Orkney, praying the Assembly to admit that district to the benefits of the Endowment Scheme, in the sphere of operations of which it had not been included.

Mr. SMITH, W.S., supported the overture, and stated that, from the number of double parishes in those islands, one clergyman having in many cases to preach in two or more churches in separate islands, the communication between which was often difficult, Orkney peculiarly needed the help of this Scheme, while the district was favourably situated in this respect, that already it had not a few extra Churches and mansees.

Dr. ROBERTSON said it was a mistake to say that any part of Scotland was excluded from the operation of the Scheme. If any effort were made in Orkney, in the Western Islands, or Argyllshire, to erect additional parishes, not only would the Committee assist that effort, but would give one-fifth more than they did in other cases, their grants to Lowland districts generally being L.800, but to Highland districts L.1000. As to the exclusion of the Northern Islands and various Highland districts from the Provincial plan, if any one would look at the lists given in connection with that plan, it would be found that all the Royal Bounty Stations in the Highlands of Aberdeen, Perth, Banff, and Moray were included among the Chapels of Ease to be erected as parishes. The object was that the whole of the Royal Bounty should thus be applied to those districts in the Highlands and in the Western and Northern Isles, which appeared to be excluded, so that each Royal Bounty Missionary, instead of receiving only L.60, should hereafter obtain about L.100. There was not, therefore, at this moment any part of the Church that entered so largely into the benevolent design of the Endowment Committee as those parts that considered themselves excluded.

After a few remarks from Dr. MACLEOD, Glasgow, as to the successful operation of the Scheme in Glasgow, as well as in some other districts of the West,

Dr. GRANT (who presided in the absence of the Moderator) conveyed the thanks of the House to Dr. Robertson and the Committee. He adverted to the magnitude of the work, as requiring continued, vigorous and sustained effort, and as being fitted only for one who was of sanguine temperament, and who would persevere amid discouragements. It was a work which had already achieved a large amount of good; but the Rev. Conventer was but reaping the first fruits of the Scheme—its harvest he would never see gathered. He was bestowing, from the very nature of the Scheme, a boon on generations yet unborn,

many of whom would yet rise up and call him blessed.

CASE OF WEST CHURCH, INVERNESS.

Dr. MUIR reported that but partial success had attended the subscriptions in behalf of the widow of the late minister of the West Church, Inverness, whose means had been embarked by her husband in the erection of that church in the anticipation of repayment during his incumbency. Several members of Assembly having warmly counseled aid in behalf of the widow, whose resources had been cut off, by her husband's effort to advance the interests of the Church, the Committee was requested to continue their efforts to procure subscriptions for the lady.

CALLS OF PRESENTEES.

Dr. SYM gave in a Report of a Committee, which recommended that the moderation of a call should take place 10 days after the Sabbath, instead of after the Monday on which the presen-tee preached, so as to make it on the Thursday week instead of the Friday week, Thursday being generally the more convenient day.

Report approved of.

THE MISSIONARY RECORD.

Dr. SIMPSON read the Report of the Joint Committee on the Schemes, proposing some change in the arrangements of the *Missionary Record*, and in the other details for conducting the business of the Scheme.

Professor SWINTON moved the approval of the Report.

Dr. ANDERSON, in seconding the motion, begged to say that, although the Church was freed of the pecuniary responsibility, it still had to be responsible for the character of the *Record* itself. Now, from being, as hitherto, a loss, it could, he thought, be made a source of gain, and at the same time a far more valuable and attractive work than it now unfortunately was. Our missionaries were all men of education, who had gone the round of the sciences, and had opportunities during their College curriculum of becoming acquainted with every branch of interesting research, and he wanted them just to apply their studies by sending from time to time reports of the natural history and interesting physical features of the countries in which they were stationed, more especially upon all that bore upon the antiquities of men, the languages, and the arts. (Hear, hear.) We owe to the missionaries of the Romish Church our first acquaintance with China and other Oriental nations, and we cannot forget that to two missionaries, while pursuing these higher objects, Europe is indebted for its knowledge of decimal notations, and the immortal work, Euclid's Elements, first translated from the Arabic into Latin by the Abbé Adheland in the 11th century. And, if these things were done in the dark ages, what might not be expected in this age of light and knowledge. (Applause.) He did not want our missionaries to abandon in any degree their more peculiar duties. But the two things surely were not incompatible. Science and Religion can be made to go hand in hand, and, stationed so opportunely as they were in so many new fields of research, he doubted not but matters of the most interesting and readable kind could be furnished. What was it, he would ask, which imparted such a charm to the works of Kitto, now in everybody's hands, but his beautiful delineations and graphic descriptions of the land of the Bible in all its varied features of rural towns and craggy deserts, remarkable vegetation and wondrous scenery. (Hear, hear.) Having referred to some interesting details connected with Ceylon, Nassau, Athens and other missionary stations, the Rev. Dr. concluded by earnestly pressing the subject upon the attentive consideration of the Committee, and by expressing a conviction that in this age, pre-eminent above all others in the desire and facilities of scientific acquisition, they had at their command a staff of literary officers who would not only revive the character of the *Record* but add to the resources of the Church and increase the interest of the public in all its Schemes. (Applause.)

Mr. PHIN thought that the want of interest in the "Record" might be due in some measure to the circumstance that each Scheme got in each publication a particular department, an arrangement which interfered very much with the value of the contents.

The Report was received, and the Committee re-appointed.

THE GAELIC SCRIPTURES.

Dr. COLVIN SMITH, Inverary, gave in a Report from the Committee of Assembly on the Gaelic Scriptures. The Committee stated that they had had the present version of these Scriptures under their consideration, and had made various alterations in the translation with the view of making the present authorised version more accurate. The alterations, however, were not very numerous, and a specimen-sheet, showing the alterations made on several books of the Old Testament, was submitted for the inspection of the Assembly. The Committee trusted that they would soon, if re-appointed, be able to report that the whole Gaelic Scriptures had been subject to the same revision.

Dr. NORMAN McLEOD thought the Assembly were under great obligation to the Convener of the Committee. He had brought to the work of revising the Gaelic Scriptures an intimate knowledge of the language, and there was no individual more capable than he was of terminating the task successfully. The Rev. Dr. called the attention of the Assembly to the want of any authorised party to superintend the printing of editions of the Gaelic Bible, in consequence of which any person was at liberty to print them; and the danger was that the text might thereby get corrupted.

Dr. HILL expressed the sense which was entertained of the value of the Committee's services and moved their re-appointment, with instructions to them to apply, if they thought necessary, to Government, with the view of getting a competent party to superintend the authorised version of the Gaelic Scriptures.

The motion was agreed to, and the Committee re-appointed.

FINANCES OF THE CHURCH.

Mr. CHEYNE, W.S., on the part of the Committee entrusted with this matter, reported that the collection, which last General Assembly had authorised, had been responded to by 359 out of 1183 churches and chapels, and that the sum of L.907, 18s. 11d. had been collected. After meeting all existing liabilities, the available balance in the hands of the Committee amounted to L.312, 14s. 8d. The collection of last year, the Report stated, had relieved the Church of the heavy expense incurred in opposing Legislative measures; but the Church, in the opinion of the Committee, would never be in a proper position till funds were provided for meeting the exigencies which might from time to time arise.

Dr. COOK, St Andrews, hoped that those parishes in which no collection had been made would be induced to bear their share of the burden, and he suggested that the Assembly should give instructions to the Committee to make application to the non-collecting parishes for this purpose. He moved the adoption of the Report with this instruction.

Dr. HILL seconded the motion, which, after a few remarks from Dr. Cook, Haddington, and Mr. W. Cook, on the importance of having the necessary funds provided, was agreed to.

CHAPEL DEBTS.

Professor SWINTON gave in a Report from the Committee for the Liquidation of Chapel Debts. It stated that, independent of the munificent bequest of L.2000 from the late Mr. Macfie, L.1100 of income had been realised. The amount of collections was L.503, 8s. 6d.; last year they were L.596, 11s. 8d. The rule had been adopted of giving aid to those cases where efforts had been made to liquidate the debt, and the Committee stated that, acting on this principle, several chapels had been entirely freed from debt by the assistance given from the funds of the Committee.

After discharging the prospective obligations under which the Committee had come, the funds available were reduced to L.727, 10s. 7d. The Committee did not recommend another general collection this year, but suggested that the General Assembly should instruct that collections be made in those parishes where there were chapels in debt, and in congregations from which no collection had as yet been received.

Dr. HILL moved the adoption of the Report, and that the Assembly give instructions in terms of the Committee's recommendation; which was seconded by Mr. Cheyne, and agreed to.

INDIAN CHURCHES.

Dr. BRYCE made a brief verbal Report of this subject. The Committee had addressed a representation to the Earl of Dalhousie, founded on evidence recently taken before the House of Commons, as to having an increased number of Scotch chaplains in India; and they are now waiting an answer to the communication. Dr. Bryce also mentioned that the Presbyterian bodies at Madras, which, in conformity with an Act of last General Assembly, had formed themselves into a Presbytery, wished to have from this Assembly some official recognition.

The Report was approved of.

CHURCHES IN DUNDEE.

Mr. SHAND, W. S., on the part of this Committee, stated that they were unable to do more than report progress. The litigation with the Magistrates of Dundee was still undetermined, but the Committee hoped, if they were re-appointed, to be in a different position at next General Assembly. The case was fully heard before the Lord Ordinary, and also before the Inner House, who made a reference to Mr. Cosmo Innes. That gentleman was making an investigation into the facts, and, when his Report was presented, it was expected that the case would be fully matured.

The Report was approved of and the Committee re-appointed.

LIBRARY OF THE CHURCH.

Principal LEE verbally reported that for the want of funds many valuable works that would have been of use to the Library could not be purchased. He thought it desirable, however, that the Committee should be kept up, and mentioned a number of instances in which they had proved of much service. The Committee was re-appointed.

FEUING OF GLEBES.

Dr. GRANT stated that the Committee on this subject had not lost sight of it, though there were a good many difficulties in the way. They had been in communication with a leading member of the Government last summer, and he (Dr. Grant) had corresponded with the Lord Advocate on the subject. His Lordship had intimated that he was prepared to give his attention to the matter, but nothing further had taken place. The Committee was also re-appointed.

The Assembly then adjourned till the evening.

EVENING SEDERUNT.

The Assembly resumed at 8 o'clock.

SPIRITUAL SUPERINTENDENCE OF STUDENTS.

Dr. COOK, Haddington, gave in a Report stating the amount and character of the spiritual provisions made for students at the different Universities.

Principal LEE moved the approval of the Report, and that the Committee be re-appointed to suggest and carry out such means as would conduce to proper pastoral superintendence of the students.

Professor MACPHERSON seconded the motion, which was approved.

APPLICATIONS FOR ADMISSION TO THE CHURCH.

The Assembly then took up the application of the Rev. James Dickson for re-admission to the Church of Scotland. The applicant stated that he received license from the Church of Scotland, and that previous to 1843 he was appointed assistant minister of Marytown Presbytery of Brechin, very much on account of his connection with that

parish, but having during a period of mental excitement and restricted freedom of action pledged himself in the event of a Disruption—which event he had sincerely hoped to the very last might be averted—to leave the Church of Scotland, he left the Church in 1843 and became minister of Marytown in connection with the Free Church. The petitioner was not satisfied previous to the Disruption with the principles of the Church on the subject of patronage, but any exception he could take to it on that point had been removed by the Declaratory Act of 1844 (Lord Aberdeen's Act.) He had all along been conscious that by his withdrawal from the Established Church he had placed himself in a false position—a position in which it was easier to become more deeply involved than to get out. He had in fact undergone a ten years' conflict between a sense of duty and a desire for consistency, and he had long been reluctant to acknowledge his fault: which, however, he now did. Various documents were produced, testifying to the good character of the petitioner, and to his having remitted his charge at Marytown from ill health in 1849, and to his subsequently having ceased to have any connection with the Free Church.

Principal LEE said it had long been the practice to require some term of probation from ministers from dissenting bodies coming forward and asking admission to this Church. From the statements made in this case it appeared that the petitioner had been a minister of the Free Church from 1843 to 1849, but it did not appear at what period he had finally left the Free Church. He desired to know when it was that Mr. Dickson's bond with that Church was finally dissolved.

Dr. GRANT thought the Presbytery had not sent up sufficient information to enable them to satisfy themselves that this individual was actuated by sincerity. He certainly could have no reason to complain of being put on a year's probation. He moved that the case be remitted to the Presbytery for further information, and that they be called upon to report on it to next Assembly.

Dr. LIDDELL seconded the motion.

Dr. CRAIK thought, if there was a want of sufficient information, that was the fault of the Presbytery of Brechin and not that of the applicant. He moved that the Presbytery be called on to give in their Report to the first meeting of the Commission, which should be authorised to decide the case.

Dr. BISSET seconded the motion, and thought they should throw no unreasonable obstruction in the way of receiving Mr. Dickson. He believed he had made a statement which not a few in the Free Church might also make—that he had been entrapped.

After some further discussion Dr. Grant withdrew his motion, considering that the sense of the House was against it, and that it was desirable to avoid a vote at that late hour.

Dr. CRAIK's motion was agreed to, Principal Lee and others dissenting.

The Assembly then took up the application of the Rev. W. Strauchan, late minister at Gibraltar in connection with the Free Church, on which case the Committee reported that it was informally made, and that it must come through the Presbytery in whose bounds the Rev. gentleman resided. The Report was approved of, but Mr. W. Scott Moncrieff and others expressed regret that the application should be hung up for a year, and the Rev. gentleman's usefulness interrupted for that period.

CORRESPONDENCE WITH FOREIGN CHURCHES.

Mr. ROBERTSON, Greyfriars, presented the Report from this Committee, which gave some interesting information in reference particularly to the Protestant Central Society of France, one of the most zealous agencies on the Continent for the evangelisation of the people. It was also mentioned that a great Protestant Conference was expected to be held at Paris in August, at which evangelical ministers from all parts of the World would be present. Reference was made to Italy and to the dissensions that had arisen in Northern Italy between the Protestant part of the popula-

tion there. The Vaudois Church was exonerated from the blame of those dissensions, and a tribute paid to the evangelical principles which now as formerly characterised that Church.

M. Le Deune from Belgium addressed the Assembly in French. He was understood to give some particulars with reference to what was doing among the Roman Catholic population of Belgium, and to ask the assistance of the Assembly to the Christian enterprises in which the Christian Church in Belgium was now engaged.

Dr. Bisset, Mr. McLean (Glasgow), and Dr. Cook (Haddington), having spoken in favour of the objects contemplated by the Protestant Church in Belgium, the Assembly resolved to recommend them to the favourable consideration of the Church.

MARRIAGE AFFINITY BILL.

Principal LEE thought that at that late hour (11½ o'clock) it was not possible to do justice to a subject which was one of the most interesting at present before the country. With regard to the names of ministers which had been used by the supporters of the Bill as favouring their views on the question, he remarked that he had inquired into the cases of all clergymen that were known to him and he found that most of the statements were misrepresentations. Sir Harry Moncreiff had been mentioned as one of those, but he (the Principal) knew from the late Lord Moncrieff that the Rev. and Hon. Baronet held no such opinions. It had been said that the late Dr. Gordon had celebrated a marriage between a widower and his wife's sister knowingly, but it was not true. The Committee, endeavouring to procure the passing of the Bill, had published a statement that he (the Principal) had married such a couple without ever inquiring into the facts of the case. The persons had been publicly proclaimed; they were certified by one of Dr. Muir's elders as not being within the proscribed degrees of affinity; and he had no conception that any such relationship existed between them, and every thing connected with the ceremony was gone through, as far as he was concerned, in a regular manner. The Rev. Principal proposed that the Assembly petition Parliament against the measure.

Professor SWINTON seconded the motion, which was briefly supported by Drs. Hill and Grant, and unanimously agreed to.

PREPARING AIDS TO DEVOTION.

The Committee on this subject having verbally reported through Dr. Robertson that they had not been able to come to any definite conclusion, the Assembly re-appointed the Committee, Professor Campbell to be Convener.

ROYAL BOUNTY.

The Assembly proceeded to appoint the Committee for Managing the Royal Bounty for the ensuing year. An overture from the Presbytery of Abertarf, praying the Assembly to direct that more frequent meetings of that Committee should take place, was taken up. The Rev. Mr. McIntyre, of Kilmonivaig, explained the object of the overture, and supported it at some length. After Dr. Hill, Principal Lee, and other members of the House were heard, the prayer of the overture was granted, the Committee of the Royal Bounty being directed to meet on the rising of the Commission in August each year.

EXTENSION OF THE SCOTTISH UNIVERSITIES.

A memorial from the Association for this object, and signed by a considerable number of individuals, was then taken up.

Dr. ROBERTSON proposed that a Committee be appointed to watch over the matter, and put themselves in communication with the memorialists.

Dr. CRAIK mentioned that the subject had received the cordial concurrence of the Presbytery of Glasgow.

Dr. Cook, Haddington, suggested that, if a Committee were appointed, they should bring up a Report to next General Assembly.

The suggestion of Dr. Cook was agreed to, and a Committee was appointed, with instructions to report to next General Assembly.

COLLECTION FOR THE WIVES AND FAMILIES OF SOLDIERS AND SAILORS.

Dr. ROBERTSON reported that the Collection on behalf of this object had amounted to L.3313, 17s. 10d., contributed by 629 churches and chapels, which had been appropriated between the Central Association for the Relief of Soldiers' Wives and Families, and the Naval Association for the Wives and families of Sailors and Marines—L.3000 having been remitted to the former, and L.350 to the latter Association. In the event of the Committee being re-appointed he hoped they would receive powers to make another Collection through the Church, if it should be found necessary.

The Committee was re-appointed, with the powers wished for.

ST LUKE'S CHURCH, EDINBURGH.

Dr. ROBERTSON, on the part of the Endowment Committee, reported the circumstances under which this church is at present placed. The Assembly remitted the matter back to the Committee with powers.

After a variety of miscellaneous business the Commission of Assembly was appointed, with the addition of Principal Macfarlan.

THE MODERATOR'S ADDRESS.

The MODERATOR then addressed the Assembly as follows:—

Right Reverend and Right Honourable,—Our deliberations have been brought to a close. The time is just at hand when the present General Assembly is to cease to be, and it only remains for me, ere I descend from the Chair, which I feel I have so inadequately filled, to address to you, as is usual in such cases, a very few parting words.

We have had the privilege of devoting most of the time allotted to us to the consideration of those Schemes of Christian benevolence which to her honour the Church of our fathers has established—on the origin, the object, and the progress of which it is so delightful to him, who loves God and man for God's sake, to meditate and discourse and the interchange of sentiments upon which between soul and soul, through words proceeding from affectionate lips, is so eminently well calculated to perfect the life of God in the soul of the believer. Blessed be the name of the Lord who has given us the privilege of engaging in such employments, and of such employments may we feel the sanctifying influence many days hence.

Right Reverend and Right Honourable—Let us now look forward together. We cannot conceal it from ourselves that our sky—and that, whether we regard ourselves as a Church of Christ along with other Christian Churches in our land, or in our special character as the Church of Scotland—has a somewhat lowering aspect. We have to contend with Popery, with its twin brother Puseyism, and with the nascent or fully developed poison of Germanism—and with what in the present times we are very apt (our minds being occupied with other dangers of a more special, peculiar and apparently a more imminent character) to overlook, a growing spirit, if not of positive and direct infidelity, yet of carelessness or indifference about Religion. This casts a cloud over our prospects as we look forward, and can scarcely fail to excite apprehension in our minds, when we regard ourselves simply in our capacity of a Church of Christ, whose duty it must be to contend earnestly for the faith that was once delivered to the saints. But, apart from this, we cannot shut our eyes to the fact that, as the Established Church of Scotland, we are placed in circumstances of a very ominous complexion. There is diffused over the land a thirst for change. The old maxims, "Stare super antiquas vias," and "Let well alone," are to a great extent repudiated, as coming into antagonism with what is called progress—(progress towards what, I would ask?)—or the spirit of the age. By this spirit our Legislature is in no small measure influenced, and against all our institutions is it to a greater or a less extent directed. The Church of Scotland has not escaped the assaults of it. It has already led to the severance of the connection between the Church and the Universities of the land, and it now aims at removing the control we have over

those parochial schools which, in their union with the Church, have for so many generations ministered to the promotion both of the learning and the piety of the Scottish people. Nay its objects are more ambitious and more destructive still. It is working for the overthrow of the Church of our fathers as a national institute. Influenced by this spirit, not a few openly proclaim, Raze her, raze her; while others seek by blandishing words to deceive us, and so spring a mine under her battlements, and such is the little confidence, which past experience proves we can repose in our Legislative Assemblies, that it is, if not probable, yet far within the limits of possibility, that, as a National or Established Church, our candlestick may be removed. Other dangers hanging over the Church might be enumerated, but enough has been said to warrant my assertion that lowering at present, and ominous of impending storm, is the sky above our heads.

But, Fathers and Brethren, while the circumstances are many that are fitted to excite anxiety or apprehension, there are at the same time not a few calculated to awaken hope and trust, and so to encourage us to go on steadfastly and zealously in the discharge of our duties to the Church and its great Head.

The harmony by which the proceedings of this General Assembly were, speaking generally, characterised, prevails over the Church to an extent which, I believe, it never before reached. Party spirit is among the things that were. The two parties into which the office-bearers of the Church were formerly divided have now become, so to speak, bone of each other's bone and flesh of each other's flesh. We have come to understand each other. We have learned that we do not differ from each other to the extent that aforesaid we apprehended we did. We meet in our judicatories as men who have the same great object in view, and are, most frequently at least, at one as to the means to be employed for the accomplishment of it. When we differ, we judge each other in the spirit of charity and candour. The wranglings of former days, grating to the ears and wormwood to the soul, are sounds well-nigh unknown; may we not hope that this is the result of the Spirit of grace, and may be regarded as an encouraging circumstance, a token of the favour of God.

Fathers and Brethren—The greater interest that is now taken throughout the Church in our Schemes of Christian benevolence must be looked upon surely as a farther indication of our being regarded with favour by Him who alone can make His people willing in the day of His power, who alone can infuse into us a missionary spirit, and make us part earnestly for the advancement of His glory. True it may be that, in consequence of particular circumstances, the contributions of last year fell somewhat short; but no one who mixes with mankind can hesitate to believe that among the adherents of the Church of Scotland there is a growing anxiety as to the salvation of others. This can have come only from God. Let us rejoice and be glad in the proof it furnishes that He is watching over us for good.

I might mention many other circumstances indicative, as I think we may without presumption say, of the favour with which, notwithstanding our unworthiness, God regards us as a Church of His Son. But I forbear; and I now proceed very briefly (availing myself of the position I occupy), to give you a few directions as to the manner in which your exertions for the defence of the Church of our Fathers in her present embarrassing circumstances ought to be made.

Fathers and Brethren—On this subject I cannot be very particular, nor should I wish to assume the attitude of dogmatism. Different minds will take different views of a subject; and besides what is suitable in one parish may be very much unadapted to another—a line of conduct which might be expediently followed in one case may be attended with disastrous results to pursue under different circumstances;—a wise discretion—the spirit of a sound mind (to use the Apostle's phrase) must be exercised by us, as if we would either ward off evil or effect good. In regard to all those matters, respecting which the Divine Word has

not tied us down either by its general principles or by its particular precepts (and many such there are), we must, combining the wisdom of the serpent with the harmlessness of the dove, adapt the mode of our procedure in our endeavours to do good to the circumstances in which we are placed, and the people on whom we desire beneficially to operate; and, taking these views, I feel it would ill become me either to be very particular in what I am to say, or to address you in a tone of dictation.

Let me urge it upon you sedulously to guard against your being charged or being chargeable with being agitators. It is not great platform demonstrations, or public argumentative discussions, and controversial meetings, but the quiet, steady, faithful, affectionate, and (toward those who are without) tolerant discharge of our professional duties in the Church and private dwelling that will effect the object, the high and holy object that we have in view; and my concluding counsel to you is so to deport yourselves as ministers of the Lord Jesus Christ that others may know your love and faith which you have toward the Lord Jesus and toward all saints, so that "the communication of your faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

Fathers and Brethren—Can I close and bid you farewell without tendering to you from the very depths of my heart my thanks for the honour you have done me in placing me in the Chair that I am now about to vacate. For my errors into which I may have fallen I ask your forgiveness; for your indulgence and support of me I offer you my tribute of grateful feeling.

I feel myself knit to you all by the ties of gratitude and affection. "May the Lord make you to increase and abound in love one toward another and toward all men: to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints. Be perfect, be of good comfort, be of one mind, live in peace, and the God of peace and love shall be with you."

The Moderator then dissolved the Assembly in the usual form and announced that the next General Assembly would be held on Thursday, the 22d May, 1856. He then briefly addressed His Grace the Lord High Commissioner, thanking him for the courtesy and hospitality which he had extended to the members.

His Grace, having shortly acknowledged the address of the Moderator, dissolved the Assembly in the name of the Sovereign, and appointed the next General Assembly to meet on the day above named.

After praying and praise the Moderator pronounced the benediction and the Assembly broke up about 24 A.M.

COMMISSION OF THE GENERAL ASSEMBLY.

The stated meeting of the Commission took place yesterday at 12 o'clock noon. It was unanimously agreed to issue a pastoral letter to the people of Scotland in reference to the War.

There being no other business before it, the Commission then adjourned.

P. S.—Several interesting communications, some of them recently received, are unavoidably postponed.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Rev. J. Brown, New Market,	1855	0	2	6
Peter Nichol, Aurora, P. O.,	1855	0	2	6
And. Jameson, Vaughan,	1855	0	2	6
David Gillespie, Montreal,	1855	0	2	6
John Morrison, Seymour,	1854-5	0	5	0
J. Marshall, St. Eustache,	1855	0	2	6
Mrs. J. Turnbull, Montreal,	1855	0	2	6
Lawrence Glass, Brockville,	1854-5	0	5	0
J. M. Browning, Beauharnois,	1854-5	0	5	0
W. McKenzie Ross, Chatham, C.W.	1855	0	2	6
A. McCrae, Lachine,	1854-5	0	5	0

John McLennan, Lancaster,	1855	0	2	6
J. G. Luckeroff, Three Rivers,	1855	0	2	6
John Howlston " "	1855	0	2	6
Mr. Stephenson, Dunham,	1854-5	0	5	0
John Jardine, Brockville,	1855-6	0	5	0
D. C. P. Thompson, St. John's, C. E.	1855-6	0	5	0
Robert W. Suter, Dundas,	1855-6	0	5	0
Rev. R. F. Burns, St. Catharines,	1851-2-3-4-5	0	12	6
James Morison, Cobourg,	1852-3-4-5	0	10	0
Thomas Steel, Shipton, C. E.,	1855-6	0	5	0
Ab. Johnston, Kitley,	1855	0	2	6
Mr. Hayden, William Henry,	1854-5	0	5	0
Duncan Campbell Chatham, C.W.	1855	0	2	6
Dun. McMillan, " "	1855	0	2	6
Rev. G. Weir, Kingston,	1855	0	2	6
Messrs. Jarline & Co., St. Johns, N. B.		0	2	6
Wm. Mathieson, Rupert,		0	7	6
Andrew Wilson, Toronto,		0	2	6
John Watson, Toronto,		0	7	6
James Paterson, Streetsville,		0	2	6
Alex. Mustard, Markham,	1855	0	2	6
Jacob Wales, Aurora,		0	2	6
Peter Morgan, Toronto,		0	12	6
James Benning, St. Louis de Gonzague,	1856-6	0	5	0

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